# MASLA E TAKFEER

## Ahle Sunnat Aur Gumrah Firqon Ke Maabaen Ek Jaaeza


Tasneef

**Shaikh Doctor Saeed bin Ali bin Wahf al-Qahtani**

Tarjuma

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Tarjuma

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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

## Translitrators Note:

اِنَّ الْحَمْدَ لِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَ سَيِّئَاتِ اَعْمَالِنَا. مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْ فَلَا هَادِيَ لَهٗ. وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ. اَمَّا بَعْدُ:

Jis tarah Rasool Allah ﷺ ne qurb e qiyaamat ke fitnon se apni ummat ko daraaya usi tarah khawaarij ke fitne se bhi daraaya. Is fitne ke baare mein apni ummat ko na sirf aagaah kiya balke unhe'n hukm diya ke aesi fikr aur sonch se apne deen aur imaan ko mehfooz rakhen.

Khawaarij ke baare mein Aap ﷺ ne farmaya ke: "Tum mein ek (1) qaum aesi paeda hogi ke tum apni namaz ko unki namaz ke muqaable mein haqeer[1] samjhoge, unke rozo'n ke muqaable mein tumhe'n apne roze aur unke amal ke muqaable mein tumhe'n apna amal haqeer nazar aaega aur wo Quran-e-Majeed ki tilaawat bhi karenge, lekin Quran-e-Majeed unke halaq se neeche nahi utrega. Deen se wo is tarah nikal jaaenge jaese teer shikaar ko paar karte hue nikal jaata hai aur wo bhi itni safaai ke saath (ke teer chalaane waala) teer ke pahl[2] mein dekhta hai to us mein bhi (shikaar ke khoon waghaera ka) koi asar nazar nahi aata. Usse oopar dekhta hai waha'n bhi kuch nazar nahi aata. Teer ke par-par dekhta hai aur waha'n bhi kuch nazar nahi aata".

Is hadees ki tashreeh mein hai: "Jis tarah teer shikaar ko lagte hi baahar nikal jaata hai, wohi haal un logo'n ka hoga ke islam mein aate hi baahar ho jaaenge aur jis tarah shikaar ke khoon waghaera ka bhi koi asar mehsoos nahi hota wohi haal unki tilaawat ka hoga, muraad unse khawaarij hain jinho'n ne (sab se pehle) Khalifa-e-Barhaq Hazrat Ali رضی اللہ عنہ ke khilaaf alam-e-baghaawat buland kiya tha. Zaahir[3] mein badi deendaari ka dam bharte the, lekin dil mein zara bhi noor-e-imaan na tha. Aaj-kal bhi aese log bahut hain jo be-mahel aayaat-e-qurani ka

[1] T: (حَقِیر) Zaleel, khwaar, adna [RKT]

[2] T: (نَهل) Teer kea age laga hua dhaar-daar lohe ka hissa [RKT]

[3] T: (ظاہِر) Dikhaawa, numaaish [RKT]

istemaal karke ummat ke musallama masaael ke khilaaf lab-kushaai[4] karte hain, wo dar-haqeeqat is hadees ke misdaaq hain. (Saheeh Bukhari: H5058 [Tasheerh Maktaba Shamila Urdu website se li gai hai – RSB])

Hazrat Nuaim bin Hammad رحمہ اللہ apni kitab mein kehte hain: "Hazrat Huzaifa aur Ibne Masood رضی اللہ عنہما kehte hain ke Ibtida mein fitno'n ka muaamala mashkook[5] hota hai aur jab ye khatam hone par aate hain to unki haqeeqat aashkaar[6] hoti hai". Is par Hazrat Huzaifa رضی اللہ عنہ ne poocha: 'Ibtida se kya muraad hai?' to unho'n ne jawab diya: 'Talwaar soont li jaae'. Phir unse 'khatam hone' ke baare mein istifsaar kiya gaya to unho'n ne jawab diya: 'Jab talwaar niyaam mein daal di jaae'. (Kitab ul Fitan: Fitno'n Se Bachaao Ka Baab)

Ummeed hai ke is kitab se fitna e khurooj ki rok-thaam ke liye madad milegi, is mein khwaarij ki alaamaat, unki mazammat, aqsaam ki tafseel maujood hai. Jise padh kar in sha Allah ek musalman us fikr-o-fitne se aagaah hoga aur se bachne ki koshish karega.

Urdu pdf mein ahadees ke arbi matan mein harakaat (zer, zabar, pesh waghaera) nahi the, isi liye taqreeban ahadees ke arbi matan ko https://sunnah.com/ website se copy kiya gaya hai. Urdu pdf mein aksar jagah Hadees number ki jagah volume aur page number hi likha tha qaaraeen ki aasaani ke liye https://dorar.net/ se hadees number ko dhoondh kar is kitab mein shaamil kiya gaya hai. Kuch jagah sirf volume number aur page number likha tha, oopar website se arbi matan dhoondh kar is kitab mein likh diya gaya hai. Kuch jagah typing mistake ki wajah se hadees number incomplete tha, kaheen aayat number ghalat type ho gaya tha is kitab mein uski tasheeh kardi gai hai.

Is kitab mein maujood tamaam qurani aayaat ko https://quranwbw.com/ se copy kiya gaya hai. Aese mushkil alfaaz, jo

[4] T: (لَب کُشائی) Kuch kehne ke liye hont kholna, zabaan kholna, kuch kehna [RKT]
[5] T: (مَشْکُوک) Shak kiya gaya, ghaer-waazeh, jis mein shak kiya jaae, doubtful [RKT]
[6] T: (آشْکار) Waazeh, zaahir, elaaniya, raushan [RKT]

aam-bol-chaal mein istemaal nahi hote, unhen samajhne ke liye usi page ke reference section mein “T:” laga kar unka mafhoom likh diya gaya hai. Double-check karne ke bawujood bashari taqaze ki wajah se agar kaheen ghalati nazar aajaae ya is roman transliteration ke mutaalliq koi mashwara ho to neeche maujood email par contact keejiye. rehan.hse@live.com

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Aapse darkhwaast hai ke is kitaab ko padhne ke baad doosro’n ke saath sawaab-e-jaariya ki niyyat se zaroor share keejiye.

Aakhir mein Allah se dua-go hoo’n is koshish ko qubool kare, duniya-o-aakhirat mein iska behtar badla ataa farmae aur ise ham sab ki najaat ka sabab banaae. Aameen

Duaao’n ka taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia
June 03, 2024 – 26 Dhul Qada 1445

## Arz-e-Naashir

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْن، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُوْلِهِ الْأَمِيْن، وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِيْن وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّيْن

أَمَّا بَعْد!

Allah Rabbul Izzat ne ummat-e-muslima ko ummat-e-wasat[7] banaya aur qaaimam-bil-qist[8] ki sifat ataa karke ummat-e-adl[9] qaraar diya, Allah Subhanahu wa Ta'ala ka irshad hai:

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا.

Aur Isi Tarah Ham Ne Tumhe'n Wasat Aur Motadil Ummat Banaya, Taake Tum Logo'n Par Gawaah Ho Jaao Aur Rasool Tum Par Gawaah Ho Jaae'n. (Surah-al-Baqara: 143)

Neez irshad farmaya:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ.

Aye imaan waalo! Tum Allah ki khaatir haq par qaaem ho jaao, raasti[10] aur insaaf ke saath gawaahi dene waala ban jaao. (Surah-al-Maaida: 8)

Ye ummat qarn-e-awwal[11] aur ahd-e-sahaba mein wastiyat aur shah-raah-e-adl par qaaem rahi, masaael mein ikhtilaaf ke bawujood har kisi ke andar doosro'n ka ehteraam aur unki khaer-khwaahi poori tarah maujood thi. Sahaba ne ikhtilaaf-e-raae ke bawujood na kisi ki takfeer ki aur na hi kisi ko ummat se khaarij kiya. Magar ye musalmano ki bad-qismati kahiye ke baad ke adwaar[12] mein ummat-e-muslima mukhtalif giroho'n mein munqasim[13] ho gai. Musalmano ke manhaji ittihaad mein sabse pehle us waqt daraad padi jab fitna-e-khwaarij noonuma hua aur khwaarij ka giroh wujood mein aaya, jis ne salaf aur sahaba tak ki takfeer kar daali.

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[7] T: (وَسْط) Beech, darmiyaan [RKT]

[8] T: (قَائِمًا بِالْقِسْطِ) Insaaf ke saath qaaem karna (Surah Aale Imran: 18 Tafseer Ahsan ul Kalam, Darussalam) [RSB]

[9] T: Adl karne waali ummat [RSB]

[10] T: (راسْتی) Imaandaari/dayaanatdaari se, sacchaai, sadaaqat [RKT]

[11] T: Pehli dahaai, pehle dus-baara (10-12) baras [RSB]

[12] T: (اَدْوَار) Daur, zamaana, ahd [RKT]

[13] T: T: (مُنقَسِم) Taqseem hone waala, taqseem kiya gaya [RKT]

Us firqa-e-zaalla[14] se imtiyaaz aura am musalmano ko unke fikri inhiraaf se bachaane ke liye saheeh-ul-aqeeda aur saalim-ul-manhaj aslaaf-e-azzaam ne apne aap ko Ahle Sunnat k laqab se sarfaraaz kiya aur abhi kuch hi waqt guzra tha ke Ahle Sunnat mein bhi bahut se log mukhtalif asbaab-o-wujooh ki bina par fikri kajee[15] ka shikaar ho gae aur Kitab-o-Sunnat ke bil-muqaabil aqli dalaael aur qiyaasi moshgafiyo'n[16] ko tarjeeh dene lage, aur insaani aqlo'n ke mukhtalif hone ki wajah se aese log bahut bade ikhtilaf-e-raae aur intishaar ke shikaar ho gae. Aur ummat mein taqseem-dar-taqseem hoti chali gai aur bahut saare chote-bade mazaahib-o-firq wujood mein aane lage. Islam ki be-shumaar shakle'n aur taabeere'n manzar-e-aam par aagaee'n, lekin Nabi-e-Kareem ﷺ ke irshad-e-giraami:

لا تزال طائفة من أمتي ظاهرين على الحق .

Meri ummat ka ek (1) giroh hamesha haq par qaaem rahega.

Ke mutaabiq ek (1) jamat-e-haqqa har daur mein maujood rahi aur manhaj-e-sahaba se door ho jaane waalo'n se imtiyaaz ke liye apna naam Ahle Hadees ya Ahle Asar rakha. Ye jamaat Kitab-o-Sunnat par aamil, ifraat-o-tafreet[17] se door aur poori ummat ke liye khair-khwah rahi hai. Aaj bhi usi jamat ke paas wo zaree'n[18] usool hain jin ki buniyaado'n par ummat-e-muslima mein haqiqi aur thos ittihaad mumkin hai. Ye jamaat kisi ki be-jaa takfeer-o-tazleel[19] se bahut hi door hai.

Zer-e-nazar kitab ek (1) mashoor aalim-e-deen Shaikh Doctor Saeed bin Ali al-Qahtaani (hz) ki is mauzoo par behtareen shahkaar "Qaziyya-tut-Takfeer Baen Ahlus Sunnah wa Firq al-Zalaal Fee Zau-il-Kitaab wa Sunnah" (قضية التكفير بين أهل السنة و فرق الضلال في ضوء الكتاب والسنة) ka bahut hi umda aur khoobsoorat tarjuma hai, jise faazil-giraami biraadaram Inayatullah Madani (hz) ne urdu ka jaama ataa[20] kiya hai.

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[14] T: Gumraah firqa [RSB]
[15] T: (کجی) Be-etenaai, tedha-pann, badee, buraai [RKT]
[16] T: (مُوشگافی) Chaan-been, nukta-cheeni, baal ki khaal nikaalna [RKT]
[17] T: (اِفراط و تَفْرِیط) Kami-beshi, ghair motadil haalat [RKT]
[18] T: (زَرِّیں) Umda, besh-qeemat, sparkling [RKT]
[19] T: (تَکْفِیر و تَذْلِیل) Kaafir kehna, kaafir qaraar dena, tauheen, be-izzati [RKT]
[20] T: Tarteeb karna, soorat banana, tarjuma karna [RKT]

Soobaai Jamiyat Ahle Hadees Mumbai, Maslak-e-Ahle Hadees ki tarjumaan, Aqeeda-e-Salaf ki paasdaar aur Manhaj-e-Ahle Sunnat ki haami jamaat hai, isl iye ye jamiyat hamesha ilmi, motadil[21] aur ummat ke liye mufeed kaawisho'n[22] ko qadr ki nigaah se dekhti hai au runki paziraai[23] karti hai. Isi liye jaese hi ye kitab saamne aai Ameer-e-Jamat Maulana Abdus Salam Saahab Salafi ki door-ras nigaaho'n ne iski ifaadiyat[24] ko pehchaan liya aur Soobaai Jamiyat Ahle Hadees Mumbai ki taraf se tabaa-at[25] ka faesla kar liya.

Soobaai Jamiat Ahle Hadees Mumbai is umda aur waqee[26] kitaab ki tabaa-at se Musharraf hote hue Allah Rabbul Izzat se dua-go hai ke Allah Ta'ala is kitab ko ummat aur insaaniyat ke liye mufeed banaae aur muallif, mutarjim, aur naashir ko jaza-e-khaer ataa farmae. Aameen

وَصَلَّى اللهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

Hameedullah Salafi

*Naazim, Soobaai Jamiyat Ahle Hadees Mumbai*

*Nov 29, 2012*

[21] T: (مُعْتَدِل) Seedha, etedaal waala, etedaal pasand [RKT]

[22] T: (كاوِش) Talaash, justaju, (kisi kaam ki jaddo-jahad ya ehtemaam mein zehmat ki bardaasht [RKT]

[23] T: (پَذِيرائِی) Qubooliyat, manzoori [RKT]

[24] T: (اِفَادِيت) Faaedamand, nafa-bakhsh [RKT]

[25] T: (طَباعَت) Chapaai, printing [RKT]

[26] T: (وَقِيع) Ba-waqaar, buland-martaba, moazzaz, motabar esteemed, noble [RKT]

## Pesh Lafz

اَلْحَمْدُ لِلّٰهِ وَكَفٰى وَسَلَامٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى. أَمَّا بَعْد:

Takfeer is daur ka sabse bada fitna hai, is daur mein takfeeri fitna jitna parwaan Chadha hai kabhi use itna farogh haasil nahi hua. Haalat ye hai ke khwaarij ki takfeer ke siwa raafzi takfeer is waqt sabse ziyaada zoro'n par hai. Phir Ahle Sunnat mein har ek-doosre ki takfeer par laga hua hai, jehri-o-elaaniya[27] takfeer mein kharji, shia, aur quboori bahut mashoor hain. Unke siwa deegar jamaate'n bhi mehfilo'n mein ek-doosre ki takfeer karti rehti hai aur us sirri[28] takfeer mein hamare Talbeeghi Bhai sabse aage hain aur unki nazr-e-inaayat khaas kar Ahle Hadees par hoti hai, hamare ye mukhlis bhai sirri takfeer mein jihaad-e-akbar kar rahe hain. Hamare baaz tez Ahle Hadees bhi kabhi-kabhi takfeer ka dhandha karne lagte hain, Allah Ta'ala is fitne se sabko mehfooz rakhe. Aameen

Takfeer ek (1) nihaayat khatarnaak amal hai, ye har keh-o-mih[29] ka kaam nahi ke kufr ka hukm lagaae, mimbaro'n aur stago'n se uska elaan karta phire. Agar islam ke mukhaalif kaam nazar aae to ye har kisi ka kaam nahi hai ke us par kufr ka hukm lagata phire. Agar waaqai kahee'n naqeez-e-islam[30] aqeeda paaya jaata hai, use musalmano ke liye fitna ban jaane ka andesha hai to millat ke sacche bis-seerat ulama ka kaam hai ke us fitne ka sadde-baab[31] kare'n aur islami usool-o-zawaabit ke mutaabiq usse nimte'n. Islaah-o-sudhaar ke jab saare raaste band ho jaaen to aakhri chaara-e-kaar ke taur par kisi aqeeda-o-amal par kufr ka fatwa lagaae'n aur afraad-o-ashkhaas par kufr ka hukm lagaane se bhi gurez kare'n, jab afraad-o-ashkhaas par hukm lagaae baghaer chaara na ho us waqt ye aakhri iqdaam ho.

Iske bar-aks har aera-ghaera jaahil sadak-chaap aur 'meediyaai mulla' kufr-saaz ban jaata hai, takfeer ya kufr-saazi duniya ka ghinaaona kaam

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[27] T: (جِہْری) Koi baat jo ba-aawaaz-e-buland kiya jaae [RKT]
[28] T: (سِرّی) Aahista, posheedgi se kahi jaane waali baat [RKT]
[29] T: Chote-bade, adna-o-aala, aam-o-khaas [RKT]
[30] T: (نَقِیض) Islam ki imaarat ko todne/giraane waala [RSB]
[31] T: (سَدِّ باب) Kisi baat ki rok-thaam, darwaza band karna [RKT]

hai aur bahut bada jurm hai, lekin yehi mujrimaana kaam bade dhoom se hota hai aur badi shaan se door ifta-e-masaajid ke mimbaro'n aur tehreero'n, taqreero'n ke zariye uski ishaa-at hoti hai. Bila-wajah kisi ki takfeer karna use zinda zibah kar dene ke mutaraadif hai. Ye fitna zamane se chalta aaya hai aur phal-phool raha hai, is fitne par is waqt qadghan[32] lagaane ki sakht zaroorat hai.

Siyaasi-kashmakash, hukoomat-e-Ilaahiya ke qiyaam ke mtuaaliq maz-oomah[33] khayalaat aur fikri intiha-pasandi, muslim-o-ghaer-muslim hukmraano'n ki ziyaadati aur zulm-o-sitam ne poori duniya mein takfeeri amal ko badhawa diya hai, aur khaas kar siyaasat-zada naujawano'n ki fatwa-baazi millat ke liye ek (1) bahut bada almiya hai.

Hizbiyaati-taassub[34] aur uski sitam-raniyaa'n[35] kam na thee'n maujooda waqt mein unki shiddat mein izaafa hua hai aur unho'n ne bhi kufr-saazi mein bada sar-garm kirdaar adaa kiya hai. Maslaki taassubaat se bhari kitabe'n maslaki deewaane khoob padhte hain aur chote-chote masaael ke liye pehelwaani karte phirte hain aur muslim ummat ko mashq-e-sitam[36] bana rakha hai.

Jahalat, tang-nazri aur ilm ki qillat ne bhi bada ghazab dhaaya hai, unho'n ne ma-aasir-e-kharjiyat ko khoob parwaan chadhaya hai. Jahaalat aur qillat-e-ilm khaas-kar sathi-taaleem haasil karne waale, 'meediyaai mullo'n' ka khatarnaak rog hai, is qillat-e-ilm aur jahaalat ne is qadr intishaar phaelaaya hai ke jaese ummat ke andar se ijtimaaiyat ka shuoor mita jaa-raha hai, is media-giroh ne aesa mahol banaya hai ke ummat ke par-khacche udte jaa rahe hain, aur ulama ke mutaalliq un behroopiyo'n ka aesa khayaal banta jaa raha hai, jaese deen ke thekedaar yehi khaarji zehen ke log hain aur ab madaaris band kar dena chaahiye aur ulama ki chutti kar deni chaahiye. Ma-aasir-e-kharjiyat ko meediyai-ilm ne is qadr parwaan chadhaya hai ke khatra hai ye meediyai deeni thekedaar chal kar kharjiyat ka mukammal kirdar

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[32] T: (قَدغَن لَگانا) Mana karna, rokna prohibit, forbid [RSB]

[33] T: (مَزعُومَه) Maz-oom, farzi, gumaan-shuda, qiyaas kiya hua [RKT]

[34] T: (حِزْبِی تَعَصُّب) Apne giroh/fikr ki buniyaad par tarafdaari ya jaanib-daari, asbiyyat [RSB]

[35] T: Zulm karna, zulm, jor-o-jafaa [RKT]

[36] T: (مَشْق سِتَم بَنانا) Jor-o-jafaa ka nishaana banana, zulm ka nishana banana [RKT]

na ada karne lage'n.

Takfeer ki sabse badi taaqat kharjiyat hai aur kharjiyat ke jarasim ilmi-sathiyyat ki bina par badhte jaa rahe hain, public bhi un phakdo'n[37] ko badhaawa de kar kharjiyat ke parwaan chadhne mein madadgaar ban rahi hai. Mushkil ye hai ke hamare yaha'n samaaj mein panapte rog aur badhte marz ka ilaaj nahi kiya jaata hai. Balke shuru mein use badi ehmiyat ke saath badhaya jaata hai aur jab uske mohlik asaraat zaahir hone lagte hain tab logo'n ko hosh aata hai aur us waqt kaafi der ho chuki hoti hai.

Us waqt bahut waazeh taur par har-har jagah ye musibat phaelti nazar aarhi hai ke 'meediyaai mullaao'n' ki fatwa-baazi ho rahi hai, deen-o-ilm ka mazaaq hone laga hai, millat ki ijtimaaiyat ke parkhacche[38] ud-rahe hain, ulama ka mazaaq ud-raha hai, 'meediyaai mulla' se hamari muraad wo nastaqeel mister log hain jin ko deeni uloom ki khabar nahi, chand urdu aur angrezi kitaabe'n unka kul sarmaaya-e-ilm hain, magar dheet itne hote hain ke 'allama-tul-asr'[39] se kam khudko samajhte nahi, ye ilmi sathiyat agar badhti gai to kharjiyat badhti jaaegi aur phir muaamala takfeer tak pohonchega.

Zer-e-nazar kitab takfeer ki haqeeqat asbaab aur sad-e-baab par nihayat jaame kitab hai, bade saliqe aur tan-dahee[40] se isko urdu-jaama pehnaya gaya hai. Is mauzoo par urdu mein isse behtareen kitab maujood nahi hai. Allah Ta'ala is kitab ko logo'n ke liye mufeed banae aur mutarjim aur musannif ko behtareen ajr ataa kare aur ise sharf-e-qubool bakhshe. Aameen

Abdul Mueed Madani
*Nov 22, 2012, Delhi*

[37] T: (پھکڑوں)
[38] T: (بَرَخْچے اُڑانا) Purze-purze kar dena, tehes-nehes kar dena, khoob maarna-kootna [RKT]
[39] T: Is daur ke bahut bade aalim aur faazil [RKT]
[40] T: (تَنْ دَہی) Jee laga kar kaam karna, aisa kaam karna jis ke liye sakht mashaqqat darkaar ho [RKT]

## Arz-e-Mutarjim

Nabi-e-Rahmat ﷺ ne mojizaati-taur par guzishta ummato'n ki tarah apni ummat ke bhi tihattar (73) firqo'n mein taqseem ho jaane ki peshan-goi farmai thi aur khabar di thi ke un mein se sirf ek (1) jamat najaat-yaafta aur mustahiq-e-jannat hogi. Irshad hai:

افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً فَوَاحِدَةٌ فِي الْجَنَّةِ وَسَبْعُونَ فِي النَّارِ وَافْتَرَقَتِ النَّصَارَى عَلَى ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً فَإِحْدَى وَسَبْعُونَ فِي النَّارِ وَوَاحِدَةٌ فِي الْجَنَّةِ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَتَفْتَرِقَنَّ أُمَّتِي عَلَى ثَلاَثٍ وَسَبْعِينَ فِرْقَةً فَوَاحِدَةٌ فِي الْجَنَّةِ وَثِنْتَانِ وَسَبْعُونَ فِي النَّارِ " . قِيلَ يَا رَسُولَ اللَّهِ مَنْ هُمْ قَالَ " الْجَمَاعَةُ.

Yahood ekathar (71) firqo'n mein taqseem hue, un mein se ek (1) jannati hai aur sattar (70) jahannami, aur nasara (isaai) bahattar (72) firqo'n mein taqseem hue, un mein se sirf ek (1) jannati hai aur ikathar jahannami. Aur us zaat ki qasam jiske haath mein Muhammad ﷺ ki jaan hai, yaqeenan meri ummat tihattar (73) firqo'n mein taqseem hogi, un mein se sirf ek (1) firqa jannati hoga aur bahattar (72) firqe jahannami honge. Daryaaft kiya gaya: Allah ke Rasool ﷺ! Wo jannati firqa kaunsa hai? Aap ne farmaya: Jamaat. (Sunan Ibne Majah: Kitab-ul-Fitan: V2 P321 H992; Sunan Abu Dawood: Kitab-us-Sunnah: V4 P197 H4696; Kitab-us-Sunnah la Ibne Abi Aasim: V1 P32 H63 Ise Imam Albani ne Saheeh Sunan Ibne Majah: V2 P364 mein saheeh qaraar diya hai) [41]

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[41] Note: Iftiraaq-e-ummat* se mutaalliq ek doosri riwayat mein mazkoora saheeh riwayat ke bilkul bar-aks maane waarid hai, wo riwayat mauzoo** hai, jise dushmanaan-e-islam ne ummat mein firqa-waariyat ko baaqi rakhne aur use amr-e-mustahsan*** qaraar dene ke liye waza'**** kiya hai.

Uske alfaaz you'n hain:

تفترق أمتي على بضع و سبعين فرقة كلها في الجنة إلا فرقة واحدة وهي الزنادقة.

Meri ummat sattar (70) se ziyaada firqo'n mein taqseem hogi, wo sab ke sab jannat mein jaaenge siwaae ek (1) firqa ke, wo zanaadaqa hain.

* T: Ummat mein doori, phoot aur tafraqa [RSB]

** T: (مَوضُوع) Gadhi hui hadees, jhooti hadees [RKT]

*** T: Pasandida aur accha kaam [RSB]

**** T: (وَضْع) Tarteeb dena, banana, ghadna, ejaad [RKT]

Ye riwayat mauzoo hai, ise Imam Ibnul Jauzi ne (Al-Mauzuaat: V1 P267) mein, Imam Uqaili ne (Az-Zuafa: V4 P201) mein, Imam Suyuti ne (Al-Aali-al-Masnooah: V1 P128) mein, Imam Ibne Iraq Kinani ne (Tanziya-ush-Shariah: V1 P310) mein aur

Aur Abdullah bin Amr ﷺ se marwi Jaame Tirmizi ki ek (1) riwayat mein hai ke 'Sahaba ne poocha, Aye Allah ke Rasool ﷺ! Wo kaun log hain? To Aap ne farmaya:'

Jis par main aur mere sahaba hain.[42]

مَا أَنَا عَلَيْهِ وَأَصْحَابِي.

(Tirmizi: H2641; As-Saheeha: H1348)

Neez, Aap ﷺ ne us jamat ka wasf bayan karte hue irshad farmaya:

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لاَ يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ.

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Imam Shaukani ne (Al-Fawaaed-ul-Majma: 502) mein naql kiya hai aur mauzoo qaraar diya hai. Imam Albani farmate hain: 'Is lafz se ye riwayat mauzoo hai'. (As Silsila Zaeefa: V3 P124 H1035 (Mutarjim م س ع)

[42] Nabi-e-Kareem ﷺ ke irshad-karda unhi naamo'n ki bina par us jamat ko 'Ahle Sunnat wal Jamaat' ke naam se mausoom kiya jaata hai, yaane Kitab-o-Sunnat aur jamat-e-salaf Sahaba-o-Taabaeen-o-Aimma Mohaddiseen ke manhaj par qaaem jamat. Waazeh rahe ke isse duniya ki wo jamate'n muraad nahi ho saktee'n jo imaan-o-aqaaed, neez aamaal ke be-shumaar masaael mein Kitab-o-Sunnat aur Manhaj-e-Salaf ki sareeh mukhalifato'n ke bawujood ba-zo'm-e-khaweesh* apne aap ko 'Ahle Sunnat wal Jamaat' kehti hain, balke usse ummat ke wo afraad muraad hain jo daawa-o-amal dono etebaar se apne tamaam masaael mein waaqai Sunnat-e-Rasool ﷺ aur Jamat-e-Sahaba ke uswa-o-manhaj par qaaem hain, khwah kahee'n bhi ho'n aur kisi bhi naam se jaane jaate ho'n.

Abdullah bin Masood ﷺ ne Amr bin Maimoon Awadi رحمه الله se farmaya tha:

الجماعة ما وافق – وفي رواية: طاعة الله – و إن كنت وحدك.

Jamat wo hai jo haq ke muwaafiq ho, ya jo Allah ki itaa-at ke muwaafiq ho, garche tum tanha kyoun na ho. (Sharah Usool Etiqaad Ahlus Sunnah-az-Lalkaai: V1 P109 H160; Al-Baais-Alaa Inkaar-il-Bida wal Hawaadis Abu Shama Dimishqi: P20)

Neez Shaikh-ul-Islam Ibne Taimiya رحمه الله firqa naajiya Ahle Sunnat wal Jamaat ki haqeeqi pehchaan bayan karte hue farmate hain:

إن أحق الناس أن تكون هي الفرقة الناجية أهل الحديث والسنة، الذين ليس لهم متبوع يتعصبون له إلا رسول الله وَصَلَّى اللهُ وَ سَلَّمَ وهم أعلم الناس بأحواله وأقواله، وأعظمهم تمييزاً بين صحيحها وسقيمها.

Firqa naajiya hone ka sabse ziyaada haq Ahle Hadees-o-Sunnat ko hai, jin ka koi imam-o-peshwa nahi hai, jiske liye taassub karte ho'n. Siwaae Rasool Allah ﷺ ke aur wo aap ke ahwaal-o-farmudaat ka sabse ziyaada ilm rakhne waale aur saheeh-o-zaeef ke darmiyan sabse ziyaada farq-o-tameez karne waale hain. (Mutarjim م س ع)

Meri ummat ki ek (1) jamat hamesha haq par ghaalib rahegi, unki madad se haath kheenchne waale unhe'n koi zarar na pohoncha sakenge, yaha'n tak ke Allah ka hukm aajaaega aur wo aese hi ghaalib rahenge. (Saheeh Muslim: H1920)

Ye jamat ummat ke tamaam firqo'n aur jamato'n ke darmiyan aqaaed, ibadaat, aur aamaal ke jumla masaael mein wast[43] aur motadil hai. Neez, ifraat-o-tafreet aur ghuloo-pasandi-o-jafakaari[44] se door apne tamaam-tar masaael mein bila-taassub hat-dharmi Kitab-o-Sunnat ke mustahkam dalaael aur faham-e-salaf sahaba-o-taabaeen aur aimma-e-sunnat ko marja'[45] samajhti hai aur is tarah deegar jamato'n se mumtaaz qaraar paati hai.

Takfeer (kisi ko kaafir qaraar dene) ka mauzu Ahle Sunnat wal Jamaat aur gumraah firqo'n ke maabaen ek (1) ahem aur marakat-ul-aara[46] mauzoo raha hai. Iski wazaahat hi dar-asl zer-e-nazar kitab ka mauzoo hai.

Ye mazoo baae'n-taur[47] nihayat ehmiyat ka haamil hai ke ye ek (1) sangeen aur khatarnaak mauzoo hai, jis mein ummat ki mukhtalif toliyaa'n jaada-e-haq[48] se inhiraaf[49] ka shikaar huee'n, baaz firqe ifraat ka shikaar hue aur baaz tafreet ke, lekin jumla masaael ki tarah is masla mein bhi haq Ahle Sunnat wal Jamaat ke hisse mein aaya, jaesa ke kitab ke safhaat par aap mulaahaza farmaenge.

Mauzoo aur kitab ki ehmiyat ka doosra pehlu ye hai ke takfeer ka zaahira[50] maujooda daur mein badi shiddat se aam ho raha hai aur samaaj ke awaam aur naujawaano'n ki ek (1) badi taadaad laa-ilmi ke sabab ya hamaas-o-jazbaatiyat ke ghalba ke baais ya usi tarah khawaarij ya ummat ke baaz firqo'n aur jamato'n ke be-buniyaad

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[43] T: (وَسْط) Beech, darmiyaan [RKT]
[44] T: (جَفاکاری) Naa-insaafi, zulm-o-sitam karna [RKT]
[45] T: Wo aimma-e-deen jinki taraf awaam rujoo karti ho [RSB]
[46] T: (مَعْرَكَةُ ٱلآرا) Azeem, bada/badi, ghaer-maamooli [RKT]
[47] T: (بَائِيْ طَور) Is tarah, aise, you'n [Urduurban]
[48] T: (جادَۂ حَق) Saccha tariqa, siraat-e-mustaqeem [RKT]
[49] T: (اِنْحِراف) Naafarmaani, mukhaalifat, inkaar [RKT]
[50] T: (ظاہِرَہ) Khula hua, aashkaar, zaahir mein, obvious, evident [RKT]

nazariyaat ke behkaawe mein aakar kisi bhi musalman ko har chote-bade gunaah ke sabab kaafir qarar dene mein zara bhi taammul nahi karti aur aksar-o-beshtar is qism ke sawalaat sunne ko milte hain ke: Falaa'n imam ke peeche namaz jaaez hai ya nahi? Falaa'n shakhs ke janaza mein shirkat kare'n ya na kare'n? Falaa'n se salam karne ka kya hukm hai? Fala'n ne daawat di hai, shareek hone ka kya hukm hai? Waghaera.

Halanke Imam Ibne Abdul Bar رحمه الله ne Abu Sufyan رضي الله عنه ke hawale se zikr kiya hai:

قال: قلت لجابر: أكنتم تقولون لأحد من أهل القبلة كافر؟ قال: لا، قلت: فمشرك؟ قال: معاذ الله و فزع.

Maine Jaabir رضي الله عنه se poocha: Kya tum log ahle qibla mein se kisi ko kaafir kehte the? Farmaya: Nahi! Maine poocha: Aur mushrik? Farmaya: Allah ki panaah! Aur ghabra gae. (At-Tamheed la Ibne Abdul Bar: V17 P21)

Aur Shaikh-ul-Islam Ibne Taimiya رحمه الله farmate hain:

التكفير حق للّٰه فلا يكفر إلا من كفره الله و رسوله.

Kisi ko kaafir qarar dena Allah ka haq hai, lihaaza kaafir wohi ho sakta hai jise Allah aur uske Rasool kaafir qaraar de'n. (Al-Istighaasa Fir Rad Alaa al-Bakri la Ibne Taimiya: P381)

Imam Shaukani رحمه الله raqamtaraaz hain:

اعلم أن الحكم على الرجل المسلم بخروجه من دين الإسلام ودخوله في الكفر لا ينبغي لمسلم يؤمن بالله واليوم الآخر أن يقدم عليه إلا ببرهان أوضح من شمس النهار.

Jaan le'n ke ek (1) musalman par islam se nikalne aur kufr mein daakhil hone ka hukm lagana kisi musalman ke liye jaaez nahi, jiska Allah aur yaum-e-aakhirat par imaan ho, illa ye ke us par aaftaab se ziyaada raushan burhan maujood ho. (As-sael-ul-Jazaar lish Shaukani: V4 P578)

Iske bawujood maazi-qareeb mein aur asr-e-aazir mein bhi barre-sagheer aur isi tarah baaz doosre mulko'n ki baaz jamate'n khawaarij ke naqsh-e-qadam par chalte hue ulama-o-hukkaam aur awaam ki

takfeeri muhim ka mahaaz[51] sambhaale hue hain, aur afsos-kun baat ye hai ke un mein se baaz jamate'n 'ulta chor kotwaal ko daante' ke ba-misdaaq[52] us jamat-e-haqqa 'Ahle Sunnat wal Jamaat' hi ko badi deeda-dileri[53] ke saath 'kharjiyat-e-jadida' ke naam se mausoom karti hain aur tarah-tarah ke ilzamaat-o-ittihamaat[54] se uske rukh-e-zeba ko daaghdaar karne ki naapaak koshishe'n karti hain!

*Khurd ka naam junoo'n rakh diya junoo'n ka khurd*
*Jo chaahe aap ka husn-e-karishma-saaz kare*

Aese naazuk aur sangeen haalaat mein zaroori hai ke Kitab-o-Sunnat aur seerat-e-salaf ke thos[55] dalaale-o-baraheen ki raushni mein takfeer ke mauzoo ki wazaahat ki jaae aur is baab mein gumraah firqo'n ke nazariyaat aur unke dalaael ke jaaeza ke saath-saath Ahle Sunnat wal Jamaat ka saheeh mauqif aashkaar kiya jaae. Neez, takfeer ke usool-o-zawaabit, sharaaet, mawaane, uski sangeeni aur takfeeri-o-ghaer-takfeeri aamaal-o-aqaaed ko waazeh aur salees andaaz mein bayan kiya jaae taake musalmano ki takfeer aur jannat se mehroom kiye jaane ke us ghinaaone silsila ka sadde-baab ho sake.

Zer-e-nazar kitab usi silsila ki ek (1) ahem kadi hai jis mein Fazeelat ush Shaikh Saeed bin Ali Qahtani (hz) ne nihayat aasaan usloob aur salees paeraae mein is mauzoo ki wazaahat ki hai au rise hasb-e-aadat Kitab-o-Sunnat ke nusoos aur salaf ke aasaar se aaraasta kiya hai aur saath thi baatil firqo'n ke nazariyaat aur unke dalaael (dar-haqeeqat shubhaat) ka zikr kiya hai, aur thos dalaael ki raushni mein unki tardeed ki hai, kitab apne ikhtisaar ke bawujood is baab ke jumla masaael par muheet[56] hai.

Haalaat ki nazaakat ke pesh-e-nazar raaqim[57] ke zehen mein kitab ko

[51] T: (مَحاذ) Muqable ki jagah/maedaan [RKT]
[52] T: (بَہ مِصْداق) (mazkoora cheez ke mafhoom ya matlab ke mutaabiq [RKT]
[53] T: (دِیدَہ دِلیری) Dheet-pan, jurat, himmat [RKT]
[54] T: Ilzaam, tohmat, bohtaan [RKT]
[55] T: (ٹھوس) Sakht, khaalis, pukhta, mazboot [RKT]
[56] T: Ahaata kiye hue, ghere hue [RKT]
[57] T: (راقِم) Musannif, likhne waala, tehreer karne waala [RKT]

urdu-jaama pehnaane ka daaiyya[58] paeda hua, mujhe ummeed hai ke ye kitab in sha Allah urdu zaban mein apne nauiyyat[59] ki munfarid kitab hogi aur is silsila mein bahut se shubhaat aur ishkalaat ke izaala[60] mein mufeed aur kaar-aamad[61] saabit hogi.

Main is taufeeq par sabse pehle Rabb-e-Zul-jalaal ka be-paayaa'n shukr-guzaar hoo'n, baadahu teh-dil se mamnoon hoo'n Subaai Jamiyat Ahle Hadees Mumbai ke zimmedaraan aur khusoosan Ameer Mohtaram Fazeelat ush Shaikh Abdus Salam Salafi (hz) ka, jinho'n ne manhaji-o-milli zimmedari ka suboot dete hue Subaai Jamati ki jaanib se kitab ki tabaa-at-o-ishaa-at ki na sirf manzoor bakhshi, balke us par fauri amal dar-aamad ka hukm saadir farmaya. Dua hai ke Allah Ta'ala is koshish ko sharf-e-qubooliya se nawaaze aur millat-o-jamaat ki maslahato'n se mutaalliqa tamaam masaai[62] ko aap ke meezaan-e-hasanaat mein shaamil farmaae. Neez, millat-o-jamat ko maujooda zaboo'n-haali[63] aur rajat-e-qahqaraa[64] se bachane aur zaahiri-o-maanawi taur par use auj-e-kamaal[65] par lane ke liye malaamatgaro'n ki malaamat se be-khauf ho kar apni tamaam-tar mukhlisaana-o-ghaeratmandaana koshishe'n sirf karne ki taufeeq ataa farmaae, ke yehi sarmaya-e-aakhirat-o-zariya najaat hai. Aameen

Isi tarah main salafiyyat-o-ahle hadeesiyat ke nihayat ghayyoor[66] aur be-baak tarjumaan, mufakkir-o-mohaqqiq-e-jamat murabbi-giraami[67] Fazeelat ush Shaikh Abdul Mueed Madani (hz) ka bhi shukr-guzaar ho'n, jinho'n ne apna qeemti waqt marhammat farma kar kitab par nazar-e-saani ki, mufeed mashwaro'n se nawaaza aur apne ghaeratmandaana makhsoos lab-o-lehja mein is par ek (1) garaa'n-

[58] T: (داعِیَّه) Daawa, daawedaar hona, khwahish, talab, iraada, taqaaza [RKT]
[59] T: (نَوعِیَّت) Soorat-e-haal, kaifiyat, haalat [RKT]
[60] T: (اِزالَه) Khaatima, zaael karne ka amala, mitaana [RKT]
[61] T: (کار آمد) Mufeed, matlab kaam aane waala, soodmand, zaroori [RKT]
[62] T: (مَساعی) Koshishe'n, daud-dhoop, mehnate'n [RKT]
[63] T: (زَبُوں حالی) Jiski haalat tabaah ho, khasta haal, muflis, buri haalat mein [RKT]
[64] T: (رَجْعَتِ قَہْقَرہ) Ulte qadam phirne ka amal, is tarah par waapsi ka amal ke mu'n to usi taraf rahe jidhar gae the aur peeche sarakte aae'n [RKT]
[65] T: (اَوْجِ کمال) Oonchaai, urooj [RKT]
[66] T: Bahut ghairatmand, badi ghairat waala, apni izzat ka paas-lehaaz karne waala [RKT]
[67] T: Sarparasti karne waala [RSB]

qadr[68] muqaddama bhi tehreer farmaya, jisse kitab ki ehmiyat mazeed badh gai, fa-jazallahu khaera. Dua hai ke Rabb-e-Kareem aap ko sehat-o-aafiyat bakhshe aur aap ki zaban-o-qalam ke zariye manhaj-e-salaf ki khidmat ka silsila ta-der qaaem rakhe. Aameen

Akheer mein dua-go ke Ilaah is kitab se har khaas-o-aam ko faaeda pohonchae aur uske muallif, mutarjim, muqaddam, naashir aur jumla muawineen ko jaza-e-khair de, aur unke liye zariye najaat banaae aur tamaam logo'n ko ikhlaas qaul-o-amal ki taufeeq bakhshe. Aameen

Khaadim-e-Kitab-o-Sunnat

Abu Abdullah Inayatullah Sanabali Madani

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*October 30, 2012, Mumbai*

[68] T: (گراں قَدْر) Aali martaba, moazzaz, qadr-o-qeemat waala [RKT]

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

## Muqaddama

اِنَّ الۡحَمۡدَ لِلّٰہِ نَحۡمَدُہٗ وَنَسۡتَعِیۡنُہٗ وَنَسۡتَغۡفِرُہٗ وَنَعُوۡذُ بِاللّٰہِ مِنۡ شُرُوۡرِ اَنۡفُسِنَا وَ سَیِّئَاتِ اَعۡمَالِنَا. مَنۡ یَّھۡدِہِ اللّٰہُ فَلَا مُضِلَّ لَہٗ وَمَنۡ یُّضۡلِلۡ فَلَا ھَادِیَ لَہٗ. وَاَشۡھَدُ اَنۡ لَّآ اِلٰہَ اِلَّا اللّٰہُ وَحۡدَہٗ لَا شَرِیۡکَ لَہٗ وَاَشۡھَدُ اَنَّ مُحَمَّدًا عَبۡدُہٗ وَرَسُوۡلُہٗ صَلَّی اللّٰہُ عَلَیۡہِ وَعَلٰی آلِہٖ وَأَصۡحَابِہٖ وَمَنۡ تَبِعَھُمۡ بِإِحۡسَانٍ إِلَی یَوۡمِ الدِّیۡنِ. وَسَلَّمَ تَسۡلِیۡمًا کَثِیۡرًا. اَمَّا بَعۡدُ:

"Masla-e-Takfeer" ke bayan mein ye ek (1) mukhtasar risaala hai, jiske andar maine is azeem aur naazuk masla mein Ahle Sunnat wal Jamaat ka aqeeda bayan kiya hai aur unke mukhalifeen, gumrah firqo'n, par unki tardeed ki wazaahat ki hai.

Maine is risaala ko teen (3) abwaab[69] mein taqseem kiya hai aur har baab ke tahat chand fasle'n[70] hain, jinki tafseel hasb-e-zel hai:

❁ Pehla Baab: Takfeer Ke Chand Usool, Zawaabit Aur Mawaane[71]

- ✓ Pehli Fasl: Musalmano ke umara ke khilaaf baghawat ki hurmat aur bhalaai mein unki itaa-at ka wujoob.
- ✓ Doosri Fasl: Takfeer ke chand usool.
- ✓ Teesri Fasl: Takfeer ke zawaabit.
- ✓ Chauthi Fasl: Takfeer ke mawaane.
- ✓ Paachwee'n Fasl: Takfeer ki khatarnaaki.
- ✓ Chatti Fasl: Baaz taarifaat-o-mafaheem.

❁ Doosra Baab: Takfeer Ke Baab Mein Ahle Sunnat wal Jamaat Ka Mauqif

- ✓ Pehli Fasl: Ahle Sunnat ka mauqif[72] aur unki daleel.
- ✓ Doosri Fasl: Kufr ki qisme'n aur khatarnaak takfeeri umoor.

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[69] T: (abwaab) Fasl, unwaan, baab, chapters, section, parts [RKT]

[70] T: (فَصۡل) Kitab ka ek (1) hissa, baab [RKT]

[71] T: (مَوانِع) Rukaawat paeda karne waali cheeze'n, mana karne aur rokne waali baate'n ya umoor [RKT]

[72] T: (مَوقِف) Nuqta-e-nazar, andaaz-e-fikr, stance, position [RKT]

❁ Teesra Baab: Ahle Qibla Ki Takfeer Mein Logo'n Ke Mawaaqif[73] Aur Unka Jaaeza

- ✓ Pehli Fasl: Takfeer ke baab mein logo'n ke mawaaqif.
- ✓ Doosri Fasl: Aar aka jaaeza aur daleel ki raushni mein haq ka bayan.

Maine is bahes mein Ahle Sunnat wal Jamaat ka manhaj ikhtiyaar kiya hai, jo kuch us mein saheeh aur durust hai wo ehsaan farmane waale Allah Waahid ki jaanib se hai aur jo ghalat hai wo meri aur shaetaan ki jaanib se. Allah aur uske Rasool usse bari hain, main Allah se sawaal karta hoon ke wo ise mubaarak, khaalis apne Rukh-e-Kareem ke liye, aur iske muallif, qaari[74], aur taabe-o-naashir[75] ko nemat bhari jannato'n se qareeb karne waala banaae aur isse mujhe meri zindagi mein aur marne ke baad nafa pohonchae aur jis shakhs tak bhi ye kitab pohonche uske liye nafa-bakhsh banaae, wo sabse behtar zaat hai jisse sawaal kiya jaata hai aur intihaai kareem hai jisse ummeed waabasta ki jaati hai, wohi hamare liye kaafi aur behtareen kaarsaaz hai aur tamaam taareefe'n Allah dono jahan ke Rabb ke liye laayaq-o-zeba hain.

وَصَلَّى اللهُ وَسَلَّمَ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ، وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّيْنِ.

Muallif

Doctor Saeed bin Ali bin Wahf al-Qahtani

[73] T: (مَواقِف) Nuqta-e-nazar, stances [RKT]

[74] T: (قارى) Padhne waala [RKT]

[75] T: Publisher, kitaab chaapne waala [RKT]

## Pehle Baab Par Sarsari Nazar Summary

Pehla Baab: Takfeer Ke Chand Usool Zawaabit Aur Mawaane

❁ Pehli Fasl: Musalmano ke umara ke khilaaf baghawat ki hurmat aur bhalaai mein unki itaa-at ka wujoob

- ✓ Pehla Mabhas: Bhalaai mein simaa-o-taa-at ka wujoob.
- ✓ Doosra Mabhas: Muslim ameer-o-hakim ke khilaaf baghaawat ki hurmat.
- ✓ Teesra Mabhas: Hikmat ke zariye waaz-o-naseehat.
- ✓ Chautha Mabhas: Muslim umara-o-hukkaam ke liye dua.
- ✓ Paachwaa'n Mabhas: Aimma-o-umara ke khilaaf baghaawat karne waale aur unke sifaat.

❁ Doosri Fasl: Takfeer ke chand usool.

❁ Teesri Fasl: Takfeer ke zawaabit.

❁ Chauthi Fasl: Takfeer ke mawaane.

❁ Paachwee'n Fasl: Takfeer ki khatarnaaki.

❁ Chatti Fasl: Baaz taarifaat-o-mafaheem.

Is naazuk aur pur-khatar mauzoo ka aaghaaz karne se pehle main kuch ahem aur buniyaadi umoor ki wazaahat kar dena chaahta hoo'n jin ka jaanna aur samjhna az-hadd[76] zaroori hai, kyounke un baato'n ko samajh lene se bahut saare sawalaat aur ishkalaat khatam ho jaaenge aur na-samajhne waale ke liye haq waazeh ho jaaega, kisi shaaer ne kya khoob hai:

و كم من عائب قولاً صحيحاً  و آفته من الفهم السقيم

Saheeh baat par aeb lagaane waale bahuto'n ki aafat kaj-fehmi[77] hua karti hai.

Ye baate'n darj-e-zel faslo'n mein hongi:

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[76] T: (از حد) Be-hadd, nihaayat [RKT]

[77] T: (کَج فَہْمی) Naa-samjhi, be-aqli, ghalat-fehmi [RKT]

## Pehli Fasl: Musalmano Ke Umara Ke Khilaaf Baghaawat Ki Hurmat Aur Bhalaai Mein Unki Itaa-at Ka Wujoob

### Pehla Mabhas: Bhalaai mein simaa-o-taa-at ka wujoob.

Mutaaddid dalaael ki raushni mein musalmano ke umara-o-qaaideen ki itaa-at bhalai mein waajib hai, chand dalaael hasb-e-zel hain:

① Allah Azzo Wajal ka irshad hai:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَاُولِى الْاَمْرِ مِنْكُمْ ۚ فَاِنْ تَنَازَعْتُمْ فِيْ شَيْءٍ فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۭ ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا .

Aye Momino! Allah Ki Itaa-at Karo Aur Rasool ﷺ Ki Itaa-at Karo Aur Tum Mein Se Ikhtiyaar Waalo'n Ki, Phir Agar Kisi Cheez Mein Ikhtilaaf Karo To Use Allah Aur Rasool Ki Taraf Lautado, Agar Tumhe'n Allah Ta'ala Par Aur Qiyaamat Ke Din Par Imaan Hai, Ye Bahut Behtar Hai Aur Ba-etebaar Anjaam Ke Bahut Accha Hai. (Surah-an-Nisa: 59)

'ولاة الامر' (Wulaat-ul-amri) se muraad ulama, hukkaam aur umara hain. (Tafseer Tabari: V8 P497; Tafseer Qurtubi: V5 P261; Tafseer Ibne Kaseer: V1 P519; Fatawa Ibne Taimiya: V11 P551, V28 P70; Adhwa-ul-Muneer Alat Tafseer: V2 P234-251)

Shaikh-ul-Islam Allama Ibne Taimiya رحمہ اللہ farmate hain: "Allah aur uske Rasool ﷺ ki itaa-at har-ek par waajib hai aur umara-o-hukkaam ki itaa-at bhi, kyounke Allah Ta'ala ne unki itaa-at ka hukm diya hai, lihaaza jo Allah waaste unki itaa-at-guzaari karke Allah aur uske Rasool ki itaa-at baja-laae[78] uska ajr-o-sawaab Allah ke zimme hai aur jo unki itaa-at usi qadr kare jis qadr use unse maal aur wilaayat (ohda-o-mansab) haasil hoti hai, chunache agar wo de'n to unki itaa-at kare aur agar na de'n to unki naafarmaani kare, to aese shakhs ke liye aakhirat mein koi hissa nahi hai". (Fatawa Ibne Taimiya: V35 P16-17; Wulaat il Amr ki itaa-at ke baare mein Ibne Taimiya رحمہ اللہ ke qaul ke khulasa aur us silsila mein hawalajaat ke liye mulaahaza kare'n: V37 P170)

Is mein koi shak nahi ke 'wilaayat' (imaarat[79] aur riaaya ki zimmedaari

[78] T: (بَجَا لَانا) (kisi hukm waghaira ki) taameel karna, anjaam dena [RKT]
[79] T: (اِمارَت) Hukumat, ameeri, sardaari [RKT]

ka bojh) ek (1) bahut badi muhim aur azeem amaanat hai, isi liye Nabi-e-Kareem ﷺ ne farmaya:

يَا عَبْدَ الرَّحْمَنِ بْنَ سَمُرَةَ لاَ تَسْأَلِ الإِمَارَةَ، فَإِنَّكَ إِنْ أُوتِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا، وَإِنْ أُوتِيتَهَا مِنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا.

Aye Abdur Rahman! Imaarat ka sawaal na karo, kyounke agar wo tumhe'n maangne par di jaaegi to (saari zimmedaari) tumhe'n hi sonpdi jaaegi aur gar baghaer maange di jaaegi to us par tumhari madad ki jaaegi. (Saheeh Bukhari: V7 P275 H6622; Saheeh Muslim: H1652)

Isi azeem ehmiyat ke pesh-e-nazar Aap ﷺ ne famraya hai:

إِنَّا وَاللَّهِ لاَ نُوَلِّي عَلَى هَذَا الْعَمَلِ أَحَدًا سَأَلَهُ وَلاَ أَحَدًا حَرَصَ عَلَيْهِ.

Allah ki qasam! Ham kisi maangne waale ya laalchi shakhs ko is kaam ki zimmedaari (wilaayat-o-imaarat) nahi dete. (Saheeh Muslim: H1733; Saheeh Bukhari: H7150)

Neez, jab Abu Zar ؓ ne aap se arz kiya ke: Aye Allah ke Rasool ﷺ! Kya aap mujhe aamil (governer) na banaaenge? To Aap ﷺ ne apne dast-e-mubaarak ko Abu Zar ؓ ke kande par maara aur farmaya:

يَا أَبَا ذَرٍّ إِنَّكَ ضَعِيفٌ وَإِنَّهَا أَمَانَةٌ وَإِنَّهَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ إِلاَّ مَنْ أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ فِيهَا.

Aye Abu Zar! Tum kamzro ho aur ye ek (1) amaanat hai, ye qiyaamat ke roz ruswaai aur nadaamat ka sabab hogi siwaae us shakhs ke jisne use uske haq ke saath liya aur us silsile mein apne oopar waajib haq ko adaa kiya. (Saheeh Muslim: H1825, 1826)

Ye hadees-e-paak is baat ki taakeed karti hai ke Allah ki itaa-at karte hue musalmano ke umara-o-hukkaam ki itaa-at aur us azeem kaam mein unka ta-aawoon[80] waajib hai, kyounke ye un par ek (1) azeem bojh aur bahut badi amaanat hai.

② Abu Huraira ؓ se riwayat hai, wo Nabi-e-Kareem ﷺ se bayan karte hain ke Aap ne farmaya:

[80] T: (تَعَاوُن) Ek-doosre ki madad karna [RKT]

مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ يَعْصِنِي فَقَدْ عَصَى اللَّهَ وَمَنْ يُطِعِ الأَمِيرَ فَقَدْ أَطَاعَنِي وَمَنْ يَعْصِ الأَمِيرَ فَقَدْ عَصَانِي.

Jis ne meri itaa-at ki, usne Allah ki itaa-at ki aur jisne meri naafarmaani ki usne Allah ki naafarmaani ki. Aur jisne mere ameer ki itaa-at ki usne meri itaa-at ki, aur jisne mere ameer ki naafarmaani ki usne meri naamarmaani ki. (Saheeh Bukhari: H7137; Saheeh Muslim: H1835)

③ Unhi se riwayat hai, bayan karte hain ke Rasool Allah ﷺ ne farmaya.

عَلَيْكَ السَّمْعَ وَالطَّاعَةَ فِي عُسْرِكَ وَيُسْرِكَ وَمَنْشَطِكَ وَمَكْرَهِكَ وَأَثَرَةٍ عَلَيْكَ.

Tum par aasaani-o-pareshani, khwasta na khwaasta[81] aur tumhe'n duniyawi huqooq se nazar-andaaz kiye jaane ki (al-gharz har) haalat mein simaa-o-taa-at[82] waajib hai. [83] (Saheeh Muslim: H1836)

④ Abu Zar ﷺ se riwayat hai, wo farmate hain:

إِنَّ خَلِيلِي أَوْصَانِي أَنْ أَسْمَعَ وَأُطِيعَ وَإِنْ كَانَ عَبْدًا مُجَدَّعَ الأَطْرَافِ.

Mere khaleel (jigri dost) ne mujhe wasiyyat farmai hai ke main sunu'n aur itaa-at baja-laau'n, agarche (mera ameer) dast-o-paabareedah

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[81] T: (خواسْتَه نَخواسْتَه) Chaahe marzi ho ya na ho, majbooran [RKT]

[82] T: (سَماع) Kaan lagaa kar sunna, qawwali, wajd [RKT] T: (طاعَت) Allah ki itaa-at, parastish, bandagi [RKT]

[83] 'فِي عُسْرِكَ وَيُسْرِكَ' Ulama ne kaha hai ke wulaat il amr ki itaa-at dushwaar aur nafs par garaa'n guzarne waale umoor mein bhi waajib hai. Ba-sharte-ke maasiyat* na ho, agar maasiyat ho to koi simaa-o-taa-at nahi. Jaisa ke Nabi-e-Kareem ﷺ ne baqiya ahadees mein uski saraahat** ki hai, lihaaza wulaat il amr ki itaa-at ke wujoob ke baab mein ye mutlaq ahadees un ahadees par mahmool*** ki jaaengi jin mein is baat ki saraahat mazkoor hai ke gunaah-o-maasiyat ke kaamo'n mein unki simaa-o-taa-at nahi. 'لا طاعة لمخلوق في معصية الخالق' (Khaliq ki maasiyat mein kisi makhlooq ki itaa-at nahi) Sharah Imam Nawavi: V12 P462-466.

* T: (مَعْصِيَت) Gunah, khataa, naafarmaani [RKT]

** T: (صَراحَت) Tasreeh, wazaahat, tashreeh [RKT]

*** T: (مَحْمُول) Gumaan kiya gaya, zann kiya gaya, qiyaas [RKT]

'وَأَثَرَةٍ عَلَيْكَ' ke maane ye hain ke duniyawi umoor mein tumhe'n nazar-andaaz karke apni zaat ko tarjeeh di jaae, yaane agar umara-o-hukkaam duniyawi umoor mein apne liye ikhtisaas* barte'n aur tumhe'n apne huqooq se mehroom kar de'n tab bhi tum unki suno aur itaa-at karo. Sharah Nawavi: V12 P465-466. Neez Imam Nawavi رحمه الله farmate hain: 'Ye hadeese'n tamaam haalaat mein simaa-o-taa-at ki targheeb ke baare mein hain, iska sabab musalmano ki ijtimaaiyat hai, kyounke ikhtilafaat unki deeni-o-duniyawi har pehlu se unke haalaat ki kharaabi ka sabab hain'. (Sharah Nawavi: V12 P465-466)

(haath-paer) kata) ghulam hi kyoun na ho. (Saheeh Muslim: H1837)

⑤ Ummul Haseen ﷺ se riwayat hai, wo bayan karti hain ke maine Nabi-e-Kareem ﷺ ko hajjat-ul-wida ke mauqa par khutba irshad farmate hue suna:

وَلَوِ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ يَقُودُكُمْ بِكِتَابِ اللَّهِ فَاسْمَعُوا لَهُ وَأَطِيعُوا.

Agar koi ghulam bhi tumhara ameer bana diya jaae jo Allah ki kitab se tumhari qiyaadat kar raha ho to uski baate'n suno aur itaa-at karo. (Saheeh Bukhari: H7144; Saheeh Muslim: H1839)

⑥ Abdullah bin Umar ﷺ Nabi-e-Kareem ﷺ se riwayat karte hain ke Aap ne farmaya:

عَلَى الْمَرْءِ الْمُسْلِمِ، فِيمَا أَحَبَّ وَكَرِهَ، مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلاَ سَمْعَ وَلاَ طَاعَةَ.

Musalman shakhs par chaahat-o-na-chaahat (har haalat) mein simaa-o-taa-at waajib hai, illa ye ke use nafarmaani ka hukm diya jaae, chunache agar use nafarmaani ka hukm diya jaae to koi simaa-o-taa-at nahi. (Saheeh Bukhari: H7145; Saheeh Muslim: H1840)

Neez, Aap ne farmaya:

لاَ طَاعَةَ فِي مَعْصِيَةِ اللَّهِ إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ.

Allah ki nafarmaani mein koi itaa-at nahi, itaa-at sirf neki aur bhalaai mein hai. (Saheeh Bukhari: H7145; Saheeh Muslim: H1840)

⑦ Obaada bin Saamit ﷺ se riwayat hai, wo bayan karte hain:

دَعَانَا رَسولُ اللهِ صَلَّى اللَّهُ عليه وسلَّمَ فَبَايَعْنَاهُ، فَكانَ فِيما أَخَذَ عَلَيْنَا: أَنْ بَايَعَنَا علَى السَّمْعِ وَالطَّاعَةِ في مَنْشَطِنَا وَمَكْرَهِنَا، وَعُسْرِنَا وَيُسْرِنَا، وَأَثَرَةٍ عَلَيْنَا، وَأَنْ لا نُنَازِعَ الأَمْرَ أَهْلَهُ.

Hame'n Allah ke Rasool ﷺ ne bulaya aur ham ne aap (ke haath) par baeyat ki. Chunache ham ne jin baato'n par baeyat ki un mein se ye baat bhi thi ke ham ne apni chaahat-o-na-chaahat, aasaani-o-pareshaani aur (duniyawi huqooq mein) apni zaat par tarjeeh (har haalat mein) simaa-o-taa-at karne par baeyat ki, aur ye ke umara-o-hukkaam se ikhtilaaf na kare'n. (Saheeh Muslim: H1709)

Aap ﷺ ne farmaya:

إِلاَّ أَنْ تَرَوْا كُفْرًا بَوَاحًا، عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ.

Illa ye ke tum khula hua kufr dekho, jis mein tumhare paas Allah ki jaanib se waazeh daleel ho. (Saheeh Bukhari: H7056; Saheeh Muslim: H1709)

⑧ Abdullah bin Masood ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

سَتَكُونُ أَثَرَةٌ وَأُمُورٌ تُنْكِرُونَهَا ". قَالُوا يَا رَسُولَ اللَّهِ فَمَا تَأْمُرُنَا قَالَ " تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ، وَتَسْأَلُونَ اللَّهَ الَّذِي لَكُمْ.

Mere baad baahami huqooq mein (apni zaat aur apne aqaarib waghaera ko) tarjeeh aur kuch aese umoor honge jinhe'n tum napasand karoge. Sahaba ne arz kiya: Aye Allah ke Rasool! Ham mein jis par wo waqt aae aap use kya hukm dete hain? Aap ne farmaya: Tum apne oopar doosro'n ke huqooq adaa karoge aur apne huqooq Allah se maangoge. (Saheeh Bukhari: H3603; Saheeh Muslim: H1843; Saheeh Muslim: H1846)

⑨ Abdullah bin Amr bin Aas ﷺ apni taweel marfoo riwayat mein bayan karte hain:

... فَمَنْ أَحَبَّ أَنْ يُزَحْزَحَ عَنِ النَّارِ وَيَدْخُلَ الْجَنَّةَ فَلْتَأْتِهِ مَنِيَّتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَلْيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ وَمَنْ بَايَعَ إِمَامًا فَأَعْطَاهُ صَفْقَةَ يَدِهِ وَثَمَرَةَ قَلْبِهِ فَلْيُطِعْهُ إِنِ اسْتَطَاعَ فَإِنْ جَاءَ آخَرُ يُنَازِعُهُ فَاضْرِبُوا عُنُقَ الآخَرِ.

… Jo is baat ka khwaaha'n ho ke use jahannum se najaat de kar jannat mein daakhil kar diya jaae, uski maut is haal mein aani chaahiye ke wo Allah aur yaum-e-aakhirat par imaan rakhne waala ho. Aur logo'n ke saath wohi sulook kare jo wo khud apni zaat ke liye pasand karta hai aur jisne kisi imam ke haath par baeyat ki aur apne haath ki hatheli aur dil ka samrah[84] uske hawaale kar diya to use chaahiye ke agar use istitaa-at ho to uski itaa-at kare aur agar koi doosra aakar imaarat ke silsila mein usse ikhtilaaf aur muaaraza[85] kare to uski gardan maar do. (Saheeh Muslim: H1844)

[84] T: (ثَمَرَة) Nafaa, faaeda, natija, haasil, badla, ewaz [RKT]

[85] T: (مُعارَضَه) Jhagda, eteraaz, muqaabla [RKT]

⑩ Huzaifa ﷺ se marfooan[86] riwayat hai:

يَكُونُ بَعْدِي أَئِمَّةٌ لاَ يَهْتَدُونَ بِهُدَايَ وَلاَ يَسْتَنُّونَ بِسُنَّتِي وَسَيَقُومُ فِيهِمْ رِجَالٌ قُلُوبُهُمْ قُلُوبُ الشَّيَاطِينِ فِي جُثْمَانِ إِنْسٍ.

Mere baad kuch aese aimma honge jo na meri hidaayat apnaaenge aur na hi meri sunnat par kaarband honge, aur unke darmiyan kuch aese log khade honge jin ke dil insaano ke jismo'n mein shayateen ke dilo'n ki tarah honge. Farmate hain ke maine arz kiya: Aye Allah ke Rasool! Agar mujhe aese haalaat ka saamna ho to main kya karu'n? Aap ne farmaya: Tum ameer ki suno aur itaa-at karo, agar wo tumhari pusht par zarb lagaae aur tumhara maal le-le to bhi uski suno aur itaa-at karo. (Saheeh Muslim: H1847)

⑪ Irbaaz bin Saariya ﷺ se riwayat hai ke Rasool Allah ﷺ ne hame'n ek (1) intihaai baleegh naseehat farmaai, jisse dil dehel gae aur aankhe'n ashkbaar ho gaee'n, ham ne kaha: Aye Allah ke Rasool ﷺ! Goya ye rukhsat karne waale ki naseehat hai, lihaaza aap hame'n wasiyat farmaiye, aap ne farmaya:

أُوصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدًا حَبَشِيًّا فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسَيَرَى اخْتِلاَفًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ.

Main tumhe'n Allah ke taqwa aur simaa-o-taa-at ki wasiyat karta hoon, agarche ghulam hi tumhara ameer kyoun na ho, kyounke tum mein se jo mere baad zinda rahega wo bahut ziyaada ikhtilafaat dekhega, lihaaza tum meri sunnat aur hidayat-yaafta Khulafa-e-Raashideen ﷺ ki sunnat ko laazim pakdo, use mazbooti se thaam lo aur use daanto'n se khoob acchi tarah jakad lo, aur apne aap ko nai ejaad-shuda baato'n se bachaao, isl iye ke har bidat gumraahi hai. (Sunan Abu Dawood: V4 P201; Sunan Tirmizi: V5 P44; Sunan Ibne Majah: V1 P15; Allama Albani ne ise Saheeh Sunan Tirmizi: V2 P342 mein saheeh qaraar diya hai)[87]

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[86] T: (مَرفُوعاً) Aisi hadees jis mein sanad ka silsila Aap ﷺ tak pohonchta ho [RSB]

[87] T: Sunan Abu Dawood: H4607; Sunan Tirmizi: H2676; Sunan Ibne Majah: H43; MA: H17144 For details please click here [RSB]

Allama Ibne Rajab رحمه الله farmate hain: “Rahi musalmano ke umara-o-hukkaam ki simaa-o-taa-at to is mein duniya ki saadat[88] hai, aur usi se bando’n ki zindagi mein unki maslahate’n munazzam hoti hain, aur usse unhe’n apne deen ko ghaalib karne aur apne Rabb ki itaa-at mein madad milti hai”. (Jaame-ul-Uloom wal Hikam: V2 P177)

Shaikh-ul-Islam Allama Ibne Taimiya رحمه الله farmate hain: “Mutaaddid jagaho’n par Nabi-e-Kareem ﷺ ne jo Allah ki nafarmaani ke alaawa umara ki itaa-at, unhe’n naseehat, unke faesle aur unki taqseem ke silsile mein sabr, unke saath jihaad aur unke peeche namaz aur isi tarah deegar nekiyaa’n jinhe’n wohi anjaam dete hain, un mein unki ittiba waghaera ka hukm diya hai, uska bayan ho chuka hai, kyounke ye saari cheeze’n neki aur taqwa mein ta-aawoon ke qabeel[89] se hain. Isi tarah unke jhoot ki tasdeeq, unke zulm par madad aur Allah ki nafarmaani mein unki itaa-at waghaera se jo aap ne mana farmaya hai uski bhi wazaahat ho chuki hai, ke ye saari cheeze’n gunah aur dushamni ke kaamo’n mein ta-aawoon ke qabeel se hain”. (Fatawa Ibne Taimiya: V35 P20-21)

[88] T: (سَعادَت) Khush-qismati, khush-nasibi [RKT]

[89] T: (قَبِيل) Qism, giroh, silsila, sort, kind, category [RKT]

## Doosra Mabhas: Musalman Haakim Ke Khilaaf Baghaawat Ki Hurmat

Imam Tahawi رحمه الله farmate hain: "… Ham apne aimma-o-umara ke khilaaf baghawat jaaez nahi samajhte, agarche wo zulm kare'n, na hi un par baddua karte hain, na unki itaa-at se haath kheenchte hain, aur ham unki itaa-at ko Allah ki itaa-at mein se farz samajhte hain, jab tak ke wo maasiyat[90] ka hukm na de'n aur unke liye behtari aur aafiyat ki dua karte hain". (Aqeeda Tahawiya: P22 (Bin Baaz ki taaleeq[91] ke saath); Usool Ahl-us-Sunnah Imam Ahmad: P64 (Al-Waleed Muhammad bin Nabiya ki teqeeq ke saath); Sharah-as-Sunnah-lil-Imam Al-Barbahaari: Faqra: 29, 31, 33, 34, 35, 36, 138, 159 (Khalid bin Qasim Raddaadi ki teqheeq ke saath)

① Abu Huraira رضي الله عنه Nabi-e-Kareem ﷺ se riwayat karte hain ke Aap ne farmaya:

مَنْ خَرَجَ مِنَ الطَّاعَةِ وَفَارَقَ الْجَمَاعَةَ فَمَاتَ مَاتَ مِيتَةً جَاهِلِيَّةً وَمَنْ قَاتَلَ تَحْتَ رَايَةٍ عُمِّيَّةٍ يَغْضَبُ لِعَصَبَةٍ أَوْ يَدْعُو إِلَى عَصَبَةٍ أَوْ يَنْصُرُ عَصَبَةً فَقُتِلَ فَقِتْلَةٌ جَاهِلِيَّةٌ وَمَنْ خَرَجَ عَلَى أُمَّتِي يَضْرِبُ بَرَّهَا وَفَاجِرَهَا وَلاَ يَتَحَاشَ مِنْ مُؤْمِنِهَا وَلاَ يَفِي لِذِي عَهْدٍ عَهْدَهُ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ.

Jo shakhs itaa-at se nikal gaya aur jamat se juda ho gaya aur mar gaya wo jaahiliyat[92] ki maut mara. Aur jo shakhs gumnaam jhande tale lada, asbiyyat[93] ke liye ghazabnaak hua, ya asbiyyat ki daawat di, ya asbiyyat ki madad[94] ki aur qatl kar diya gaya, wo jaahiliyat ki maut mara. Aur jo meri ummat ke khilaaf baghawat karke ummat ke har nek-o-badd ko maare aur uske momin se bhi ehteraaz na kare[95] aur na hi adh waale[96] ke ahd ko poora kare wo mujh se nahi main usse nahi. (Saheeh Bukhari:

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[90] T: (مَعْصِيَت) Gunah, khataa, naafarmaani [RKT]

[91] T (تَعْلِيق) Haashiya, wazaahat, footnote [RKT]

[92] Yaane jaahiliyat ki maut ki tarah baae'n-taur ke wo bad-nazmi ki zindagi basar karte the, unka koi imam na tha. (Sharah Nawavi: V12 P481). Ye muraad nahi ke wo kaafir ho kar marega, balke wo gunahgaar ho kar marega. (Fath-ul-Baari: V13 P7)

[93] 'عُمِّيَّة' yaane pecheeda aur ghaer-waazeh, jiski nauiyyat waazeh na ho. Ye Imam Ahmad aur jamhoor ka qaul hai. (Sharah Navawi: V12 P481)

[94] Maane ye hain ke apni qaum aur apni khwaahish-e-nafs ke taassub mein. (Sharah Navawi: V12 P482)

[95] Mafhoom ye hai ke apne kaam mein ehtiyaat nab arte, na hi uske wabaal aur anjaam-kaar ka use koi khauf ho. (Sharah Navawi: V12 P483)

[96] T: Qaraabat ka lehaaz-o-khayaal, apne giroh ki paasdaari aur wafadaari [RKT]

H7054; Saheeh Muslim: H1848)

② Abdullah bin Abbas ﷺ se riwayat hai ke maine Rasool Allah ﷺ ko farmate hue suna:

مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ فَلْيَصْبِرْ فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ شِبْرًا[97] فَمَاتَ فَمِيتَةٌ جَاهِلِيَّةٌ.

Jo apne ameer ki jaanib se koi aesi cheez dekhe jo use naapasand ho to use chaahiye ke us par sabr kare, kyounke jisne jamat ko ek (1) baalisht chod diya aur (usi haal mein) mar gaya to wo jaahiliyat ki maut mara. (Saheeh Bukhari: H7053; Saheeh Muslim: H1849)

Saheeh Bukhari ke alfaaz is tarah hain: ‘فَإِنَّهُ مَنْ خَرَجَ مِنَ السُّلْطَانِ شِبْرًا مَاتَ مِيتَةً جَاهِلِيَّةً’

③ Abdullah bin Umar ﷺ se riwayat hai ke maine Rasool Allah ﷺ ko farmate hue suna:

مَن خَلَعَ يَدًا مِن طَاعَةٍ، لَقِيَ اللَّهَ يَومَ القِيَامَةِ لا حُجَّةَ له[98]، وَمَن مَاتَ وَلَيسَ في عُنُقِهِ بَيْعَةٌ، مَاتَ مِيتَةً جَاهِلِيَّةً.

Jisne (ameer ki) itaa-at se haath kheench liya wo qiyaamat ke roz Allah se us haalat mein milega ke uske paas koi hujjat na hogi, aur jo shakhs is haal mein mara ke uski gardan mein koi baeyat na thi to wo jaahiliyat ki maut mara. (Saheeh Muslim: H1851)

④ Ajfa ﷺ se riwayat hai, bayan karte hain ke maine Rasool Allah ﷺ ko farmate hue suna:

مَنْ أَتَاكُمْ وَأَمْرُكُمْ جَمِيعٌ[99] عَلَى رَجُلٍ وَاحِدٍ يُرِيدُ أَنْ يَشُقَّ عَصَاكُمْ[100] أَوْ يُفَرِّقَ جَمَاعَتَكُمْ فَاقْتُلُوهُ.

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[97] Aap ka farman: ‘شِبْرًا’ yaane ek (1) baalisht, sultan-e-waqt ki naafarmaani aur usse jung chedne se kinaaya* hai aur mufaaraqat, yaane juda hone se us ameer ki baeyat ko todna muraad hai, jiski baeyat mukammal ho chuki ho, khwah kisi maamooli shae ke zariye, isi liye us cheez ka kinaaya ye baalisht ki miqdaar se farmaya hai. Kyounke aesa koi bhi iqdaam naa-haq khoonrezi ka pesh-kheema hai. (Fath-ul-Baari: V13 P7)

* T: (كِنايَه) Ishaara, jo baat khul kar aur ba-raah-e-raast na kahi jaae [RKT]

[98] Yaane uske paas apne fe’l ki koi daleel aur na hi koi uzr hoga jo soodmand ho sake. (Sharah Nawavi: V12 P483)

[99] Yaane muttahid aur munazzam ho.

Jo tumhare paas is haal mein aae ke tumhara muaamala ek (1) shakhs ke haath par muttahid ho, wo tumhari laathi ko chaak karna ya tumhari jamat ka sheeraaza[101] muntashir karna chaahe use qatl kardo. (Saheeh Muslim: H1852)

⑤ Salama bin Yazeed Jo'fi ﷺ ne Rasool Allah ﷺ se daryaaft kiya ke aye Allah ke Rasool ﷺ! Agar kuch aese log ham par ameer ban baethe'n jo ham se apne huqooq maange'n aur hame'n hamare huqooq se nazar-andaaz kar de'n to aap hame'n kya hukm dete hain? Aap ﷺ ne usse eraaz[102] kiya. Unho'n ne dobaara poocha, aap ne phir eraaz kiya. Unho'n ne doosri ya teesri martaba aap se poocha, to unhe'n Ash-at bin Qais ﷺ ne kheench liya. To Aap ﷺ ne farmaya:

اسْمَعُوا وَأَطِيعُوا فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا وَعَلَيْكُمْ مَا حُمِّلْتُمْ.

Suno aur itaa-at karo, kyounke unhe'n jo zimmedaari di gai hai uska baaz-purs unse hoga aur tumhe'n jo zimmedaari di gai hai tum uske jawaabdah ho. (Saheeh Muslim: H1846)

⑥ Umme Salama ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

إِنَّهُ يُسْتَعْمَلُ عَلَيْكُمْ أُمَرَاءُ فَتَعْرِفُونَ وَتُنْكِرُونَ فَمَنْ كَرِهَ فَقَدْ بَرِئَ وَمَنْ أَنْكَرَ فَقَدْ سَلِمَ وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ " . قَالُوا يَا رَسُولَ اللَّهِ أَلاَ نُقَاتِلُهُمْ قَالَ " لاَ مَا صَلَّوْا.

Anqareeb tum par kuch aese log ameer muqarrar honge jin ki baaz cheeze'n tumhe'n acchi lagengi aur baaz buri. Chunache jisne use naapasand kiya wo bura hua aur jisne inkaar kiya wo mehfooz raha. Siwaae uske jo raazi aur khush hua aur mutaaba-at[103] ki. Sahaba ne arz kiya: Aye Allah ke Rasool ﷺ! Kya ham unse qitaal na kare'n? Aap ne farmaya: Nahi, jab tak wo namaz padhte rahe'n. (Saheeh Muslim: H1854)

⑦ Auf bin Maalik ﷺ se riwayat hai, wo Rasool Allah ﷺ se riwayat karte hain ke Aap ne farmaya:

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[100] 'يَشُقَّ عَصَاكُمْ' Yaane tumhara sheeraaza bikher de. Jis tarah phati hui laathi ko juda kar diya jaata hai. Ye ikhtilaaf-e-kalma aur dilo'n ki baahami nafrat se kinaaya hai. (Sharah Nawavi: V12 P484)

[101] T: (شِیرازہ) Intezaam, bandobast, ittihaad, arrangement, management, alliance [RKT]

[102] T: (اِعْراض) Roo-gardaani, ijtinaab, kinaarakashi [RKT]

[103] T: (مُتابَعَت) Paerawi, ittiba, taabedaari, farmabardaari [RKT]

خِيَارُ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ * وَشِرَارُ أَئِمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ " . قِيلَ يَا رَسُولَ اللَّهِ أَفَلاَ نُنَابِذُهُمْ بِالسَّيْفِ فَقَالَ " لاَ مَا أَقَامُوا فِيكُمُ الصَّلاَةَ وَإِذَا رَأَيْتُمْ مِنْ وُلاَتِكُمْ شَيْئًا تَكْرَهُونَهُ فَاكْرَهُوا عَمَلَهُ وَلاَ تَنْزِعُوا يَدًا مِنْ طَاعَةٍ.

* Yaane wo tumhare liye dua kare’n aur tum unke liye dua karo. (Sharah Navawi: V12 P487)

Tumhare behtar aimma wo hain jin se tum mohabbat karo aur wo tum se mohabbat kare’n. Wo tumhare liye dua kare’n aur tum unke liye dua karo. Aur tumhare bad-tareen aimma wo hain jin se tum bughz rakho aur wo tum se bughz rakhe’n aur tum un par laanat karo aur wo tum par laanat kare’n. Arz kiya gaya, aye Allah ke Rasool! Kya ham unhe’n tah-tegh[104] na kar de’n? To aap ne farmaya: Nahi, jab tak wo tumhare darmiyan namaz qaaem kare’n (hargiz aesa na karna) Aur jab tum apne umara se koi aesi cheez dekho jo tumhe’n naapasand ho to uske amal ko naapasand karo aur uski itaa-at se haath na kheencho. (Saheeh Muslim: H1855)

⑧ Naafe رحمه الله se riwayat hai, wo bayan karte hain ke jab ahle madina ne Yazeed bin Muawiya رحمه الله ki baeyat tod di to Hazrat Abdullah bin Umar رضي الله عنه ne apne mutaalliqeen[105] aur aulaad ko ekattha kiya aur farmaya ke maine Rasool Allah ﷺ ko farmate hue suna hai:

يُنْصَبُ لِكُلِّ غادِرٍ لِواءٌ يَومَ القِيامَةِ.

Qiyamat ke din har dhoka dene waale ke liye ek (1) jhanda nasb kiya jaaega.

Ham ne Allah aur uske Rasool ﷺ ki baeyat ke tahat is shakhs ke haath par baeyat ki hai aur main usse badh kar koi dhoka[106] nahi jaanta ke kisi shakhs ke haath par Allah aur uske rasool ki baeyat ke tahat baeyat ki jaae aur phir usse jung ched di jaae. Aur main nahi jaanta ke is masla mein tum mein se kisi ne (unse) haath kheencha ya baeyat ki, magar ye

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[104] T: Talwaar se qatl karna [FL]

[105] ‘الحشمة’ ‘حشمه’ ke maane a’sbah (عصبه) aur qaraabat-daar ke hain, yaha’n khidmat-guzaar aur wo log muraad hain jo unke liye ghazabnaak hote ho’n. Aur ek-doosri riwayat mein ahle aulaad ke alfaaz hain. (Fath-ul-Baari: V13 P71)

[106] Ek-doosri riwayat mein: ‘و إن من أعظم الغدر بعد الاشراك بالله أن يبايع رجل رجلًا...’ al-hadees ke alfaaz hain. (Fath-ul-Baari: V13 P71)

ke faisla mere aur uske darmiyan tha. (Saheeh Bukhari: H7111)

Haafiz Ibne Hajar رحمه الله farmate hain: “Is hadees mein us imam ki itaa-at ke waajib hone ka bayan hai jiski baeyat munaqid ho chuki ho, neez uske khilaaf baghawat karne ki mumaaniat ka bayan hai, agarche wo apne faisla mein zulm-o-na-insaafi se kaam le aur ye ke fisq ki bina par uski itaa-at se haath nahi kheencha jaa sakta”. (Fath-ul-Baari: V13 P71-72)

## Teesra Mabhas: Hikmat Se Waaz-o-Naseehat

① Nabi-e-Kareem ﷺ se saabit hai ke Aap ne farmaya:

نَضَّرَ اللَّهُ امْرَأً سَمِعَ مَقَالَتِي فَوَعَاهَا وَحَفِظَهَا وَبَلَّغَهَا فَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ . ثَلاَثٌ لاَ يُغَلُّ عَلَيْهِنَّ قَلْبُ مُسْلِمٍ إِخْلاَصُ الْعَمَلِ لِلَّهِ وَمُنَاصَحَةُ أَئِمَّةِ الْمُسْلِمِينَ وَلُزُومِ جَمَاعَتِهِمْ فَإِنَّ الدَّعْوَةَ تُحِيطُ مِنْ وَرَائِهِمْ.

Allah Ta’ala us shakhs ko khush-o-khurram (tar-o-taaza) rakhe jisne meri baat ko suna, use zehen mein bithaya aur yaad kiya aur phir uski tableegh-o-ishaa-at ki. Kyounke basa-auqaat koi saahib-e-fiqa aese shakhs ke paas (tableegh ki khaatir) jaata hai jo usse ziyaada saahib-e-fiqa hota hai. Teen (3) cheeze’n aesi hain ke jinke hote hue kisi musalman ka dil khiyaanat nahi kar sakta: Allah ke liye ikhlaas-e-amal, hukkaam-o-umara ki kher-khwaahi aur musalmano ki jamat ko laazim pakadna, kyounke unki dua unhe’n unke peeche se ghere hoti hai. (Sunan Tirmizi: H2658; Musnad Ahmad: V1 P437, (Zaid bin Saabit رضي الله عنه se marwi V5 P183, aur in dono ke alaawa se bhi marwi hai); Allama Albani ne ise Mishkat-ul-Masabeeh: V1 P78 mein saheeh qaraar diya hai.)

Chunache Nabi-e-Kareem ﷺ ne apni baat ke sunne, usko apne dil-o-dimaagh mein bithaane, yaad karne aur uski tableegh karne waale ke haq mein khushi, chehre ki tar-o-taazgi aur us husn-o-jamaal ki dua farmai hai jo imaan ke aasaar aur baatin ke usse raushan hone, neez dil ke masarrat-o-shaadmaani se hamkinaar aur lazzat-yaab hone ke sabab chehre ko ataa hoti hai. Chunache jo in chaaro’n maraatib ko anjaam dega wo Nabi-e-Kareem ﷺ ki zaahir-o-baatin ke husn-o-Jamaal par mushtamil dua se faiziyaab hoga. (Miftaah Daar us Saadah la Ibnul Qaiyyim: V1 P274-276 (Ali bin Hasan bin Abdul Hameed ki tehqeeq ke saath)

Imam Ibne Qaiyyim رحمه الله mazkoora hadees ki sharah mein farmate

hain: “Nabi-e-Kareem ﷺ ka farman: Teen (3) cheeze’n aesi hain jin ke hote hue kisi musalman ka dil khiyaanat nahi kar sakta…”. Yaane un teeno cheezo’n ke hote hue kisi musalman ke dil mein khiyaanat paeda nahi ho sakti, aur na hi us mein baaqi reh sakti hai. Kyounke ye cheeze’n khiyaanat, dhoka-dahi, dil ki kharabi aur uske bughz-o-hasad aur siyaahiyo’n ke manaafi hain. Chunache Allah ke liye mukhlis ka ikhlaas uske dil ko khiyaanat se rokta hai aur use kullu taur par nikaal kar khatam kar deta hai. Kyounke uske dil ki khwahishaat-o-ehsasaat apne Rabb ki raza-joi[107] ki taraf muntaqil ho chuke hote hain, lihaaza us mein dhoka-dahi ki koi jagah baaqi nahi bachti.

Aur Nabi-e-Kareem ﷺ ka farman: ‘Aur musalmano ke aimma-o-umara ki khaer-khwaahi…’ Ye cheez bhi khiyaanat aur dhoka-dahi ke manaafi hai, kyounke khaer-khwaahi aur khiyaanat dono ekattha nahi ho sakte, balke dono ek-doosre ki zid hain. Chunache jo shakhs aimma-o-umara aur ummat (riaaya[108]) ki bahi-khwaahi[109] karega wo khiyaanat se bari hoga.

Aur Aap ka farman: “Aur musalmano ki jamaat ko laazim pakadna…” Ye cheez bhi dil ko khiyaanat aur dhoka se paak karne waali cheezo’n mein se hai. Kyounke musalmano ki jamat ko laazim pakadne waala shakhs apne iltizaam[110] ke sabab musalmano ki jamaat ke liye wohi pasand karega jo apni zaat ke liye pasand karta hai aur unke liye wohi naapasand karega jo apni zaat ke liye naapasadn karta hai. Jo cheez unhe’n buri lagegi wo use bhi buri lagegi aur jis cheez se unhe’n khushi hogi usse use bhi khushi hogi, bar-aks un logo’n ke jo unse door ho’n aur un par taan-o-tashnee, aeb-joi aur mazammat-giri unka Shewa ho. Jaese raafiza, khawaarij aur motazala waghaera. Kyounke unke dil khiyaanat, bughz-o-inaad aur dhoka-dahi se pur[111] hain. Isi liye aap dekhe’nge ke raafiza logo’n mein ikhlaas se sabse baeed-tar, aimma, umara aur ummat ki sabse ziyaada khiyaanat karne waale aur

[107] T: (رَضا جوئی) Ijaazat ki khwaahish, kisi ki marzi par chalne ki aawaaz [RKT]
[108] T: (رِعَایا) Haakim ke farma-bardaar rehne waale log, mutee [RKT]
[109] T: (بہی خواہ) Khair-khwaahi, bhalaai chaahne waala [RKT]
[110] T: (اِلْتِزام) Paabandi, laazim qarar de lena [RKT]
[111] T: (پُر) Bhara Hua, Labrez, Mukammal [FL]

musalmano ki jamaat se sabse ziyaada door hain.

Aur Nabi-e-Kareem ﷺ ka farman: 'Kyounke unki dua unke peeche se ghere hoti hai'. Ye baat bahut hi umda, mukhtasar aur azeem-tareen maane par mushtamil hai. Nabi-e-Kareem ﷺ ne musalmano ki dua ko us chaar-diwaari aur faseel se tashbeeh di hai, jo unho'n ne har taraf se ghere hue hai aur unke dushmano ko un tak pohonchne se maane' hai. Chunache islam ki daawat jiske andar musalman hain choonke ek (1) chaar-diwaari aur faesal ki maanind hai lihaaza Allah ke nabi ne khabar di hai ke jo musalmano ki jamat ko laazim pakadega, use islam ki daawat apne ghere mein liye rahegi. Jis tarah musalmano ki jamaat ka ihaata kiye hain, chunache daawat musalmano ke ittihaad ko mustahkam karti, paaedaar banaati aur tafraqa-baazi ko khatam karti hai, uska shiraaza muttahid karti hai aur use ghere hue hoti hai, lihaaza jo uski jamat mein shaamil hoga islam ki daawat use apne ghere mein le-legi". (Miftaah Daar us Saadah la Ibnul Qaiyyim: V1 P275-278 (qadre tasarruf[112] ke saath)

Shaikh-ul-Islam Allama Ibne Taimiya رحمه الله farmate hain: "Allah aur uske Rasool ﷺ ne jo musalmano ke umara ki itaa-at aur unki bahi-khwaahi ka hukm diya hai, wo insaan par be-aenihi[113] usi tarah waajib hai jis tarah panj-waqta namaze'n, zakat, roza, hajj-e-baetullah aur unke alaawa deegar wo aamaal waajib hain jin ki baja-aawari ka Allah aur uske Rasool ﷺ ne hukm diya hai. Agarche usne uska muaahda na kiya ho aur uske liye pukhta halaf na uthaai ho aur agar wo us par qasam khaale to ye cheez umara ki itaa-at aur unki khair-khwaahi ke silsile mein Allah aur uske rasool ke hukm ki mazeed taakeed-o-tasbeet[114] hogi. Chunache in baato'n ki qasam khaane waale ke liye ye jaaez nahi ke wo qasam-shuda amr[115] ki khilafwarzi kare… Kyounke Allah Azzo Wajal ne aimma-o-umara ki itaa-at aur khaer-khwaahi ko jo waajib qaraar diya hai wo you'n bhi waajib hai khwah wo qasam na bhi khaae, to ab jabke usne qasam khaali hai unki itaa-at us par ba-darja-e-oola wajib hogi. Isi tarah Allah aur uske Rasool ﷺ ne jo unki naafarmaani

[112] T: Raddo-badal [RKT]
[113] T: (بِعَينهٖ) Hoo-bahoo, bilkul, waisa hi [RKT]
[114] T: (تَثبِيت) Muqarrar karna, lagaana, sabt karna [RKT]
[115] T: (اَمْر) Muaamala, masla, baat, hukm [RKT]

aur khiyaanat se mana farmaya hai wo us par haraam hain, khwah usne qasam nab hi khaai ho". (Fataawa Ibne Taimiya: V35 P9-10)

Aur aimma-o-umara ko naseehat unke aur naaseh[116] ke maabaen narmi-o-mulaaimat[117], hikmat-o-door-andeshi, umda naseehat aur munaasib usloob mein khufiya taur par hogi.

② Ayaaz bin Ghanm se riwayat hai ke unho'n ne Hisham bin Hakeem ﷺ se poocha: Kya aap ne Rasool Allah ﷺ ka ye famran nahi suna:

مَن أرادَ أنْ ينصَحَ لذي سُلْطانٍ بأَمْرٍ فلا يُبْدِ له علانِيةً، ولكنْ ليأخُذْ بيَدِه؛ فيخلُوَ به، فإنْ قبِلَ منه فذاكَ، وإلَّا كانَ قد أدَّى الذي عليه.

Jo kisi saahib-e-iqtidaar (ameer-o-hakim) ko naseehat karna chaahe, wo use elaaniya taur par na zaahir kare, balke uska haath pakad kar tanhaai mein le jaae (aur use naseehat kare) agar wo naseehat qubool kar le to behtar hai, warna usne uske taee'n[118] apna farz adaa kar diya. (Ise Imam Amr bin Abi Aasim ne apni kitab Kitab-us-Sunnah mein riwayat kiya hai: V2 P521; Musnad Ahmad: V3 P403-404; Mustadrak Haakim: V3 P290. Imam Haithami Majma-az-Zawaaed: V5 P229 mein farmate hain: Ise Imam Ahmad ne riwayat kiya hai aur uske rawiyaan siqa hain; Zilaal-ul-Jannah Fee Takhreej-as-Sunnah: V2 P521 mein Allama Albani ne saheeh qaraar diya hai)

③ Tameem Daari ﷺ se riwayat hai ke Nabi-e-Kareem ﷺ ne farmaya:

الدِّينُ النَّصِيحَةُ. قُلْنا: لِمَنْ؟ قالَ: لِلَّهِ ولِكِتابِهِ ولِرَسولِهِ ولأَئِمَّةِ المُسْلِمِينَ وعامَّتِهِمْ.

Deen khaer-khwaahi ka naam hai. Ham ne arz kiya: Allah ke Rasool! Kiske liye? Aap ne farmaya: Allah, uski kitaab, uske rasool, musalmano ke aimma-o-umara aur aam musalmano ke liye. (Saheeh Muslim: H55)

Allama Ibne Rajab رحمه الله farmate hain: "Musalmano ke aimma-o-umara ki khaer-khwaahi ke maane hain unki durusti, neki aur adl-o-insaaf se mohabbat karna. Neez unke haatho'n par ummat ke ittifaaq se mohabbat aur un par ummat ke ikhtilaaf-o-iftiraaq[119] ko naapasand karna. Allah ki itaa-at mein unki itaa-at ko neki samajhna, unke khilaaf baghaawat ke jawaaz ka aqeeda rakhne waale se bughz rakhna aur

[116] T: (ناصِح) Naseehat karne waala, khair-khwaah [RKT]
[117] T: Mizaaj ya tabiyat mein narmi, muwaafaqat [RKT]
[118] T: (اسکے تَئیں) Usko, uski zaat ko, [RSB]
[119] T: (اِفْتِراق) Doori, phoot, tafraqa, nifaaq [RKT]

Allah Azzo Wajal ki itaa-at mein unke ghalba-o-sar-bulandi ko pasand karna". (Jaame-ul-Uloom wal Hikam: V1 P222)

Ek-doosri jagah farmate hain: "Musalmano ke aimma-o-umara ki khaer-khwaahi ke maane hain haq par unki madad karna, itaa-at karna, unhe'n haq ki naseehat karna, narmi-o-mulaaimat se unhe'n tambeeh karna, unse ikhtilaaf karne aur ladne jhagadne se ehteraaz karna aur unke liye taufeeq ki dua karna, neez ghaero'n ko us par ubhaarna". (Jaame-ul-Uloom wal Hikam: V1 P223. Neez, musalmano ke umara ki itaa-at ke baare mein aab-e-gohr[120] se likhne ke qabil sunehre aqwaal ke liye mulaahaza farmae'n: Fatawa Ibne Taimiya: V28 P390-391; Minhaaj-us-Sunnah an Nabawiyya: V3 P390; Miftah Daar us Saadah la Ibnul Qaiyyim: V1 P62; Al-Jaame-ul-Fareed Min Kutub-o-Rasaail Aimma ad-Daawah-tul-Islamiya: P281; Al-Aqeeda-at-Tahaawiya: P368)

Shaikh Abdur Rahman bin Naasir Saadi رحمہ اللہ farmate hain: "Raha musalmano ke aimma ki khaer-khwaahi ka masla, to musalmano ke aimma se muraad sultan-e-aazam se lekar ameer-o-qaazi tak unke umara aur zimmedaraan hain, choonke un logo'n ke faraaez aur zimmedariyaa'n doosro'n se badh kar hain is liye unke muqaam-o-martaba ke etebaar se unhe'n naseehat karna waajib hai. Baae'n taur ke unki imaamat ka eteqaad rakha jaae, unki wilaayat (hukmraani) ka eteraaf kiya jaae, maaroof mein unki itaa-at ki jaae, unke khilaaf baghaawat na ki jaae, riaaya ko unki itaa-at aur unke hukm ki taameel par ubhaara jaae. Ba-sharte-ke wo Allah aur uske rasool ke khilaaf na ho".

"Apni istitaa-at bhar unhe'n naseehat aur apni riaaya ki dekh-rekh ke silsile mein jo cheeze'n unse makhfi ho'n unki wazaahat ki jaae. Har shakhs apne etebaar se, unki islaah-o-durusti aur taufeeq ke liye dua kare[121] kyouke unki behtari mein riaaya ki behtari hai. Unhe'n bura-bhala kehne, unki aeb-kpo aur unki khaamiyo'n aur buraaiyo'n ko aam karne se baaz raha jaae. Kyounke us mein buraai, nuqsaan, aur bahut bada fasaad hai. Chunache unki bahi-khwaahi ka taqaaza ye hai ke un cheezo'n se bacha jaae aur doosro'n ko tambeeh ki jaae, aur jo shakhs unki jaanib se koi naajaaez cheez dekhe use chaahiye ke unhe'n

[120] T: (آبِ گوہَر) Moti ki tarah chamakne waala, nithra hua saaf-shaffaaf paani [RKT]
[121] T: Urdu pdf mein yahan likha tha "dua ki jaae" jise maine tabdeel kar diya hai [RSB]

elaaniya nahi, balke khufiya taur par narmi aur aese usloob mein tambeeh kare jo bar-mahal[122] ho aur maqsood haasil ho jaae".

"Kyounke unhe'n us tarah tambeeh karne mein bada khaer hai aur ye sacchaai aur ikhlaas ki alaamat hai aur aye (mazkoora tariqa par) naseehat karne waale! Dekhna logo'n ki madh-saraai[123] aap ki naseehat ko zaaya-o-barbaad na kar de, baae'n-taur ke aap logo'n se kehte phire'n ke maine unhe'n naseehat ki hai aur aesa-aesa kaha hai, kyounke ye riyakaari aur zof-e-ikhlas ki alaamat hai aur uske deegar nuqsanaat bhi hain jo maaroof hain". (Ar-Riyaaz-un-Naazirah wal Hadaaiq-un-Neerah-az-Zahra: P38-49)

④ Ziyaad bin Kusaeb Adawi (زِيَادُ بْنُ كُسَيْبٍ الْعَدَوِي) se riwayat hai, wo bayan karte hain ke wo Abu Bakrah ke saath Ibne Aamir ke mimbar ke qareeb baetha hua tha aur wo baareek libaas zeb-tan kiye hue khutba de rahe the. Abu Bilal ne kaha: Hamare ameer ko dekho faasiqo'n ka kapda pehne hue hai! To Abu Bakrah ﷺ ne kaha: Khamosh raho maine Rasool Allah ﷺ ko farmate hue suna hai:

مَن أَهانَ سلطانَ اللَّهِ في الأرضِ أَهانَهُ اللَّهُ.

Jisne zameen mein Allah ke sultan ki tauheen ki Allah Ta'ala use zaleel karega. (Sunan Tirmizi: H2339; As-Saheeha: H2297 mein Hasan qaraar diya hai)

Aur Musnad Ahmad mein waaqia ke zikr ke baghaer alfaaz you'n hain:

مَن أكْرَمَ سُلطانَ اللَّهِ تبارَكَ وتعالى في الدُّنيا أكرمَهُ اللَّهُ يومَ القيامةِ ومَن أهانَ سُلطانَ اللَّهِ تبارَكَ وتعالى في الدُّنيا أهانَهُ اللَّهُ يومَ القيامةِ.

Jo duniya mein Allah Tabaarak wa Ta'ala ke sultan ka ehteraam karega, Allah Ta'ala use qiyaamat ke roz izzat ataa farmaega aur jo duniya mein Allah Tabaarak wa Ta'ala ke sultan ki tauheen karega Allah Ta'ala use qiyaamat ke din zaeel karega. (Musnad Ahmad: V5 P42; Imam Haithami Majma Zawaaed: V5 P215 mein farmate hain: Ise Imam Ahmad aur Tabarani mukhtasaran riwayat kiya hai aur iske shuru mein: 'الامام ظل الله فى الارض' ka izaafa kiya hai. Aur Musnad Ahmad ke rawiyaat siqa hain. Allama Albani ne Hasan qaraar diya hai, jaesa ke guzra. Nez Saheeh-ul-Jaame: H5987 mein bhi hai)

[122] T: (بَر مَحَل) Theek waqt ya mauqa par, fauran, usi waqt [RKT]
[123] T: (مَدْح سَرائی) Madh, taareef-o-tauseef, madh-khwaani [RKT]

Isi liye Sahal bin Abdullah Tastari رحمہ اللہ ne farmaya: “Log hamesha-hamesh khaer main rahenge jab tak baadshah (waqt) aur ulama ki taazeem karte rahenge, agar un dono ki izzat karenge to Allah Ta’ala unki duniya-o-aakhirat sawaar dega aur agar un dono ki naa-qadri karenge to Allah Ta’ala unko duniya-o-aakhirat kharab kar dega”. (Tafseer Qurtubi: V5 P262)

⑤ Usama bin Zaid رضی اللہ عنہ se kaha gaya: Agar aap falaa’n[124] ke paas jaa kar guftagu karte!! To aap ne farmaya: Tumhara khayaal ye hai ke main unse guftagu karu’n to tumhe’n suna kar (elaaniya) karu’n!! Main khufiya taur par unse guftagu karunga, (aur Saheeh Muslim ki ek (1) riwayat mein hai: Allah ki qasam maine apne aur unke darmiyaan (khufiya taur par) unse guftagu ki hai) bajaae iske, ke main ek (1) aesa darwaza kholu’n, kahee’n use sabse pehle kholne waala main hi na ho jaau’n… (Saheeh Bukhari: H3267 & 7098; Saheeh Muslim: H2989)

Chunache Usama رضی اللہ عنہ ne Ameer-e-Baa-azmat Usman رضی اللہ عنہ ke saath hikmat ka usloob apnaya kyounke Ameer-o-Haakim ki naseehat mein uske muqaam-o-martaba ki riaayat zaroori hai, isl iye ke logo’n ke saath unke muqaam-o-martaba ke mutaabiq muaamala karna hikmat ki asaas hai. Is liye Haafiz Ibne Hajar رحمہ اللہ ne farmaya: “Hadees (e mazkoor) mein umara ki taazeem malhooz rakhne aur unke saath adab se pesh aane, neez log unke silsile mein jo kuch kehte hain usko un tak pohonchane ka bayan hai[125], taake wo baaz rahe’n aur narmi aur husn-e-adaaegi ke saath unse hoshiyaar rahe’n. Baae’n taur ke kisi ki eeza-rasaani ke baghaer maqsood haasil ho jaae”. (Fath-ul-Baari: V13 P53; Neez dekhiye Sharah Nawavi: V18 P328)

Inkaar munkar ki shart ye hai ke usse bada munkar laazim na aae, kyounke inkaar-e-munkar ke jaesa ke Imam Ibnul Qaiyyim رحمہ اللہ ne farmaya hai (darj-e-zel) chaar (4) darje hain:

- ✓ Pehla Darja: Munkar zaael ho jaae aur uski jagah uski zidd (maaroof) aajaae.

[124] Ye Hazrat Usman bin Affan رضی اللہ عنہ hain, jaesa ke Saheeh Muslim ki riwayat mein hai H2989.

[125] Isse gheebat-o-chughli aur lagaai-bujhaai ke taur par logo’n ki baate’n pohonchaana maqsood nahi hai.

- ✓ Doosra Darja: Munkar bilkulliya zaael na ho balke kam ho jaae.
- ✓ Teesra Darja: Munkar ki jagah waesa hi doosra munkar aajaae.
- ✓ Chautha Darja: Munkar ki jagah pehle se bada munkar aajaae.

Mazkoora darajaat mein se ibtidaai do (2) darje to mashroo hain aur teesra mahal-e-ijtihaad hai aur chautha darja haraam. (Elaam-ul-Muwaqqieen: V3 P16 Is jagah aur bahut si mufeed baate'n mulaahaza kare'n)

Imam Nawavi رحمہ اللہ Usama ke qaul: "Bajaae iske ke main ek (1) aesa darwaza kholu'n, main nahi chaahta ke sabse pehle kholne waala main hoo'n" ke silsila mein farmate hain: Unka maqsad umara ko unki riaaya ke darmiyan elaaniya tambeeh karna hai, jaesa ke qatilaan-e-usman ne Ameer-ul-Momineen Usman رضی اللہ عنہ ke saath kiya tha. Us mein umara ke saath adab, narmi, unhe'n khufiya naseehat aur log jo kuch unke baare mein kehte hain use un tak pohonchane ka bayan hai taake wo usse baaz rahe'n…. (Sharah Nawavi: V18 P329)

Aur us mein koi shak nahi ke riaaya ke saamne aur unki maujoodgi mein musalmano ke wali-e-amr ko elaaniya taur par tambeeh karna aam taur par bahut bade shar-o-fasaad ka sabab hota hai, balke basa-auqaat uska nateeja ikhtilaaf-o-iftiraaq ya imam-ul-muslimeen ke khilaaf baghaawat ki soorat mein zaahir hota hai, aur wali-e-amr ko chaahiye ke wo logo'n ko bhalaai ka hukm de aur unhe'n buraai se roke, phir is baatk a bhi andesha hai ke usse khaami ka sudoor ho kyounke wo bashar hai, lekin uski islaah khufiya taur par hikmat aur mahmood rawadaari ke saath ki jaae, uske saath narmi ka muaamala kiya jaae aur intihaai mataanat[126] aur sanjeedgi se use naseehat ki jaae, yehi tariqa qubooliyat ke laayaq hai. (Fath-ul-Baari: V13 P52; Umdat-ul-Qaari: V15 P166)

Samaahat ush Shaikh Allama Mohaqqiq Shaikh Abdul Aziz bin Abdullah bin Baaz رحمہ اللہ farmate hain: "Musalmano ke aimma-o-umara ke uyoob-o-naqaaes[127] ki tashheer[128] aur unhe'n mimbaro'n par bayaan karna

[126] T: (مَتَانت) Istehkaam, mazbooti, pukhtagi [RKT]
[127] T: (نَقَائِص) Uyoob, buraaiyaa'n, khot [RKT]
[128] T: (تَشْہِیر) Munaadi, mashoor karna [RKT]

salaf ka tariqa nahi hai, kyounke ye tabaai-o-barbaadi aur sama-o-taa-at na karne neez us baghaawat ka sabab hai jo saraapa nuqsaan-dah hai. Albatta salaf-o-saaliheen ke yahaa'n maamooli ba-tariqa ye tha ke naseehat unke aur wali-e-amr ke maa-baen hoti thi aur khat-o-kitaabat hua karti thi ya un ulama se mulaqaat hua karti thi jo umara-o-hukkaam se taalluq rakhte ho'n, taake unhe'n bhalaai ki taujeeh[129] ki jaae aur inkaar-e-munkar (buraai par tambeeh) ka tariqa ye hai ke munkar ke murtakib ka zikr kiye bagaher inkaar kiya jaae. Chunache zinakaari, sharab-noshi aur sood-khori waghaera par mutakib ka zikr kiye baghaer tambeeh ki jaae, isi tarah gunaaho'n par nakeer aur unse ijtinaab ki talqeen bhi fail ka zikr kiye baghaer kaafi hai. Faail ke zikr ki koi zaroorat nahi, khwah hakim ho ya mahkoom…". (Huqooq-ur-Raai war Riaayah: P27-28 ke akheer mein taba-shuda Shaikh bin Baaz رحمه الله ka fatwa mulaahaza farmae'n)

## Chautha Mabhas: Muslim Umara-o-Hukkaam Ke Liye Dua

Riaaya par haakim ka ek (1) haq ye hai ke riaaya hakim ke liye dua kare, isi liye salaf-o-saaliheen masalan Fuzail bin Ayaaz aur Imam Ahmad bin Hambal waghaera kaha karte the ke: "Agar hamare paas maqbool dua hoti to ham use sultan (hakim aur ameer-e-waqt) ke liye karte". (Fataawa Ibne Taimiya: V28 P391; Tabaqaat-ul-Hanaabila: V2 P36)

Ye mahez isi liye ke agar haakim-e-waqt (ameer) durust hota hai to riaaya bhi durust hoti hai aur agar haakim kharaab hota hai to riaaya bhi kharaab ho jaati hai. Aur isi liye Usman رضي الله عنه se zikr kiya jaata hai ke unho'n ne farmaya: "Beshak Allah Ta'ala sultan se wo kaam le leta hai jo Quran se nahi leta". Neez, Imam Hasan bin Ali Barbahaari رحمه الله farmate hain: "Jab aap kisi shakhs ko dekhe'n ke wo haakim-e-waqt par baddua kar raha hai to jaan le'n ke wo hawaa-parast (bidati) hai aur jab kisi shakhs ko ameer-e-waqt ke liye salaah-o-durusti[130] ki dua karte hue sune'n to jaan le'n ke wo in sha Allah muttabe sunnat hai". (Kitab Sharah-as-Sunnah-lil-Imam al-Barbahaari: P51)

Fuazail bin Ayaaz رحمه الله farmate hain: "Agar mere paas koi maqbool dua

[129] T: (تَوجِيہہ) Sabab, illat, daleel, wajah bayaan karna [RKT]
[130] T: (دُرُسْتی) Raast-baazi, sacchaai [RKT]

hoti to main use ameer-ul-muslimeen hi ke liye karta". Aap se daryaaft kiya gaya ke: Aye Abu Ali! Hame'n zara iska matlab bataae'n? Unho'n ne farmaya: "Yaane agar main us dua ko apni zaat ke liye khaas kar lunga to wo mujhse tajaawuz na karegi aur agar main use wali-ul-amr ke liye karunga to uski islaah hogi aur uske nateeje mein Allah ke bando'n aur mulko'n ki islaah hogi, hame'n un par baddua karne ka hukm nahi diya gaya hai, agarche wo zulm-o-ziyaadati se pesh aae'n, kyounke zulm-o-ziyaadati ka wabaal khud unki zaat par hoga aur unki durusti ka faaeda unki zaat aur aam musalmano ke liye hoga". (Sharah-as-Sunnah-lil-Barbahaari: P116 (Maktaba Al-Ghuraba se Khalid bin Qasim ar-Radaadi ki tehqeeq ke saath chapi hui); Tabaqaat Hanaabala: V2 P36; Hilyatul Auliya: V8 P91)

Isi tarah agar ulama se ghalati ya bhool-chook ka sudoor ho jaae to unke saath bhi naseehat aur dua ka muaamala hona chaahiye, kyounke wo bhi bashar hain, maasoom nahi, aur wo musalmano ke oonche zimmedaaro'n mein se hain, lihaaza bura-bhala kehna aur unki tashheer karna jaaez nahi aur na hi unki laghzisho'n ko tatolna aur use logo'n ke darmiyan phaelaana jaaez hai, kyounke us mein bahut bada fasaad hai. Isi liye Allama Ibne Asaakir رحمه الله farmate hain:

اِعْلَمْ يَا أَخِي وَفَّقَنِي اللهُ وَإِيَّاكَ لِمَرْضَاتِهِ وَجَعَلَنَا مِمَّنْ يَخْشَاهُ وَيَتَّقِيهِ حقَّ تقاتِه أَنَّ لُحُومَ العُلَمَاءِ مَسْمُومَةٌ، وَعَادَةَ اللهِ فِي هَتْكِ أَسْتَارِ مُنْتَقِصِهِمْ مَعْلُومَةٌ، وَأَنَّ مَنْ أَطْلَقَ لِسَانَهُ فِي العُلَمَاءِ بالثَّلْبِ بَلاَهُ اللهُ قَبْلَ مَوْتِهِ بِمَوْتِ القَلْبِ. [131]

Mere bhai! Allah Ta'ala mujhe aur aap ko apni raza ki taufeeq de. Neez, mujhe aur aap ko un bando'n mein se banaae jo usse kama-haqqahu[132] darte hain. Aap jaan le'n ke ulama ka gosht zeher-aalood hai, aur unke uyoob-o-naqaaes ke asraar ki paamaali ke silsile mein Allah ki sunnat maaloom hai. Neez, ye ke jo shakhs ulama ke naqaaes ke baare mein zaban-daraazi karega Allah Ta'ala use uski maut se pehle dil ki maut mein mubtala kar dega.

Allah Ta'ala ka irshad hai:

[131] T: Ye arbi matan is website se liya gaya hai [RSB]

[132] T: (كَما حَقَّه) Jaisa ke uska haq hai, theek-theek, ba-khoobi, jaisa ke chaahiye [RKT]

فَلْيَحْذَرِ الَّذِيْنَ يُخَالِفُوْنَ عَنْ اَمْرِهٖٓ اَنْ تُصِيْبَهُمْ فِتْنَةٌ اَوْ يُصِيْبَهُمْ عَذَابٌ اَلِيْمٌ.

Lihaaza Jo Log Uske Hukm Ki Mukhaalifat Karte Hain Unhe'n Is Baat Se Darte Rehna Chaahiye Ke Kaheen Unhe'n Koi Fitna Laahiq Na Ho Jaae Ya Wo Dardnaak Azaab Se Do-chaar Na Ho'n. (Surah-an-Noor: 63)

Allah Ta'ala hi se madad maangi jaati hai aur usi par bharosa hai". (Risaala Lahoom-ul-Ulama Masmoomah: P41)

## Paachwaa'n Mabhas: Aimma-o-Umara Ke Baaghiyaan Aur Unke Sifaat

Ameer Muslim ke khilaaf alam-e-baghaawat buland karne waale chaar (4) qism ke log hain:

❶ Wo log jinho'n ne ameer-e-waqt ki itaa-at se inkaar kiya aur uski dastaras[133] se khaarij ho gae. Ye rehzan[134] aur zameen mein fasaad barpa karne waale hain.

❷ Wo log jin ke paas koi taaweel[135] hai, albatta ye bahut kam, ek-do (1-2), dus (10) log hain, jinki koi shaan-o-shaukat nahi. Ye log hanaabela ki aksariyat ki raae ke mutaabiq raahzan hain. Imam Shafai ka bhi yehi mazhab hai aur kaha gaya hai ke kam-o-besh mein koi farq nahi. Imam-e-waqt ki dastaras se nikalne ke sabab un sab ka hukm baaghiyo'n ka hai.

❸ Kuch musalman log jo imam-e-waqt ki dastaras se nikal kar kisi taaweel ki buniyaad par uski baeyat ko todna chaahte hain, aur unki quwwat-o-shaukat bhi hai, unhe'n bas fauj ekattha karne ki zaroorat hai, aese log baaghi hain.

❹ Khawaarij jo gunah ki buniyaad par takfeer karte hain aur Usman, Ali, Talha, Zubair, aur deegar Sahaba Ikraam ﷺ ko kaafir qaraar dete hain. (Al-Mughni la Ibne Qadama: V12 P237-242)

Khwaarij gunaaho'n ke murtakibeen ki takfeer karte hain, unke khoon-

[133] T: (دَسْتْرَس) Rasaai, pohonch, qaabu, qudrat, ikhtiyaar [RKT]
[134] T: Daaka, daaka-zani [RKT]
[135] T: (تاوِیل) Ghair-munaasib, be-tuka heela aur bahaana [RSB]

o-maal ko halaal samajhte hain aur unhe'n hamesha-hamesh ke liye mustahiq-e-jahannum gardaante[136] hain. Sirf Quran-e-Kareem ki ittiba ka aqeeda rakhte hain aur sunnat jo zaahir quran ke khilaaf ho, garche mutawaatir hi kyoun na ho nahi maante. Aur apne mukhalifeen ko kaafir qaraar de kar uska wo sab kuch halaal samajhte hain jo asli kaafir ka bhi nahi samajhte (Fatawa Ibne Taimiya: V3 P335), kyounke unke nazdeek (unka mukhaalif) murtad[137] hai aur imam-e-waqt ke khilaaf. Agar wo sunnat ki mukhaalifat kar de, baghaawat karna waajbi haq tasawwur karte hain. (Al-Milal wan Nihal lish Sharistaani: V1 P155)

Nabi-e-Kareem ﷺ ne unke sifaat bayan kiye hain (Khwaarij aur unke firqo'n ki raae ki tafseel isi kitab ke P171-191 mein aur unki tardeed aur munaaqisha P192-213 mein mulaahaza farmaae'n)[138] aur ummat ke liye unki wazaahat farmai hai, chunache ek (1) kharji shakhs ne Nabi-e-Kareem ﷺ se. Daraa'n-haale-ki[139] aap Jurana ke muqaam par maal-e-ghanimat taqseem kar rahe the, kaha: Aye Muhammad ﷺ! Insaaf se kaam leejiye! Aap ne irshad farmaya:

وَيْلَكَ وَمَنْ يَعْدِلُ إِذَا لَمْ أَكُنْ أَعْدِلُ لَقَدْ خِبْتَ وَخَسِرْتَ إِنْ لَمْ أَكُنْ أَعْدِلُ " . فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رضى الله عنه دَعْنِي يَا رَسُولَ اللَّهِ فَأَقْتُلَ هَذَا الْمُنَافِقَ . فَقَالَ " مَعَاذَ اللَّهِ أَنْ يَتَحَدَّثَ النَّاسُ أَنِّي أَقْتُلُ أَصْحَابِي إِنَّ هَذَا وَأَصْحَابَهُ يَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ حَنَاجِرَهُمْ يَمْرُقُونَ مِنْهُ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ.

Teri barbaadi ho! Agar main insaaf na karun to kaun insaaf karega? Agar maine insaaf se kaam nahi liya hai to yaqeenan tu khaaib-o-khaasir[140] ho gaya. Umar bin Khattab ﷺ ne arz kiya: Aye Allah ke Rasool! Mujhe ijaazat deejiye ke main is munaafiq ka sar qalam kar du'n? Nabi-e-Kareem ﷺ ne farmaya: Main is baat se Allah ki panaah chaahta hoo'n ke log kehte phire'n ke main apne saathiyo'n ko qatl kar raha hoo'n. Beshak ye aur uske saathi quran padhenge jo unke gale se oopar na uthega, wo quran se aese nikal gae honge jaese teer-zada (shikaar) se teer nikal jaata hai. (Saheeh Bukhari: H3138; Saheeh Muslim: H1063)

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[136] T: (گُزدانٹے) Samajhte, tasleem karte, maante [RKT]

[137] T: (مُرْتَد) Islam se phira hua, deen se munharif, mardood [RKT]

[138] T: Is (roman urdu script) kitab ke page numbers hain: P142 aur P 157

[139] T: (در آں حالے کہ) Agarche, halaanke [RKT]

[140] T: (خائِب و خاسِر) Nuqsaan uthaane waala, khasaara aur maayoosi ka shikaar [RKT]

Aur isi tarah Nabi-e-Kareem ﷺ sona taqseem farma rahe the ke ek (1) shakhs aap ke paas aaya aur kaha: Aye Muhammad! Allah se dariye! To Rasool Allah ﷺ ne farmaya:

فَمَنْ يُطِعِ اللَّهَ إِنْ عَصَيْتُهُ أَيَأْمَنُنِي عَلَى أَهْلِ الأَرْضِ وَلاَ تَأْمَنُونِي.

Agar main Allah ki nafarmaani karunga to phir uski itaa-at aur kaun karega? Kya Allah mujhe zameen waalo'n par maamoon[141] samajhta hai aur tum maamoon nahi samajhte. (Saheeh Bukhari: 7432; Saheeh Muslim: 1064)

Phir aap ne farmaya:

إِنَّ مِنْ ضِئْضِئِ هَذَا * ـ قَوْمٌ يَقْرَءُونَ الْقُرْآنَ، لاَ يُجَاوِزُ حَنَاجِرَهُمْ **، يَقْتُلُونَ أَهْلَ الإِسْلاَمِ، وَيَدَعُونَ أَهْلَ الأَوْثَانِ، يَمْرُقُونَ مِنَ الإِسْلاَمِ كما يمرق السَّهْمِ مِنَ الرَّمِيَّةِ *** لَئِنْ أَنَا أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ عَادٍ.

* (مِنْ ضِئْضِئِ هَذَا) Yaane uski asal se (ضِئْضِئِ) kisi cheez ki asal ko kaha jaata hai. (Sharah Nawavi: V7 P168)

** (لاَ يُجَاوِزُ حَنَاجِرَهُمْ) yaane unke dil kuch bhi na samjhenge, na unko us tilaawat se koi faaeda hoga, unhe'n mahez mu'n, gale aur halaq ke zariye huroof ki adaaegi ke alaawa kuch bhi haasil na hoga aur kaha gaya hai ke unka koi amal aur tilaawat na chadhegi aur na qubool hogi. (Sharah Nawavi: V5 P165)

*** (يَمْرُقُونَ مِنَ الإِسْلاَم) aur ek (1) riwayat mein 'الدين' ka lafz hai: Maane ye hain jis tarah teer shikaar mein pewast* ho kar doosri taraf paar ho jaata hai us mein koi cheez nahi lagti, usi tarah ye deen-e-islam se nikal gae honge aur 'الرَّمِيَّة' teer-zad shikaar ko kehte hain. (Dekhiye: Sahrah Nawavi: V7 P166)

Is shakhs ke nasl se kuch log paeda honge jo Quran padhenge, lekin wo unke gale se oopar na jaaega, wo musalmano ko qatl karenge aur buth-parasto'n ko chod denge, islam se usi tarah nikal jaaenge jis tarah teer shikaar se nikal kar paar ho jaata hai, agar main unhe'n paaunga to qaum-e-aad ki tarah qatl karunga. (Saheeh Bukhari: H3344; Saheeh Muslim: H1064)

Abu Saeed Khudri رضي الله عنه se riwayat hai, wo bayan karte hain ke maine Rasool Allah ﷺ ko farmate hue suna:

يَخْرُجُ فِيكُمْ قَوْمٌ تَحْقِرُونَ صَلاَتَكُمْ مَعَ صَلاَتِهِمْ، وَصِيَامَكُمْ مَعَ صِيَامِهِمْ، وَعَمَلَكُمْ مَعَ عَمَلِهِمْ،

[141] T: (مامُون) mehfooz, be-khauf, khatre se baahar, aman mein [RKT]

وَيَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينَ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ.

Tumhare darmiyan se kuch aese log niklenge jin ki namazo'n ke muqaable mein tum apni namazo'n ko, unke rozo'n ke bil-muqaabil apne rozo'n ko aur unke amal ke bil-muqaabil apne amal ko haqeer aur kamtar samjhoge, wo quran padhenge jo unke gale se tajaawuz[142] na karega, wo deen se aese hi nikal gae honge jis tarah teer shikaar se nikal jaata hai. (Saheeh Bukhari: H5058; Saheeh Muslim: H1064)

Ali bin Abi Taalib ﵁ bayan karte hain ke maine Rasool Allah ﷺ ko farmate hue suna:

سَيَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحْدَاثُ الأَسْنَانِ سُفَهَاءُ الأَحْلاَمِ * يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ ** يَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ فَإِذَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ فَإِنَّ فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ.

* Yaane nai umr aur kam-aql waale honge. Sharah Nawavi: V7 P175

** Mafhoom ye hai ke wo ba-zaahir aese honge, masalan wo kahenge ke 'Faisla sirf Allah ka haq hai', waghaera. Jisse maaloom hoga ke wo Kitabullah ki taraf daawat de rahe hain, wallahu aalam: Sharah Nawavi: V7 P175

Aakhri zamane mein kuch aese kam-umr aur bewaqoof log niklenge jo (ba-zaahir) duniya ki sabse umda aur behtareen baat bolenge, quran padhenge jo unke gale se oopar na jaaega, wo deen-e-islam se aese hi nikal gae honge jaese teer shikaar se nikal jaata hai, jab tum unse milo to unhe'n qatl kardo, kyounke unhe'n qatl karne waalo'n ke liye Allah ke yahaa'n qiyaamat ke din bahut bada ajr hoga. (Saheeh Bukhari: H5057; Saheeh Muslim: H1066)

[142] T: (تَجاوُز) Hadd se guzarna, Muqarrara hadd se aage badhna, hukm udooli [RKT]

## Doosri Fasl: Takfeer Ke Chand Usool

Takfeer ke kuch buniyaadi usool hain, jinhe'n malhooz[143] rakhna zaroori hai, un mein se baaz usool hasb-e-zel hain:

① Sunnat aur ahadees-e-nabawiya hi qurani ahkaam aur momin-o-kaafir, mushrik-o-muwahhid, nek-o-badd, muttaqi-o-zaalim, dosti-o-dushmani, aur shariyat ke deegar hudood ki shanaakht ke liye Allah Ta'ala ki naazil-karda hudood ki maarifat[144] ke baad mein kitabullah mein waarid nusoos-o-maqaasid ki wazaahat karne waale hain. Chunahche jisne unhe'n nazar-andaaz aur zaaya kar diya usne apni zaat ke liye ilm-o-imaan aur Quran-e-Kareem ke maane ki maarifat ke darwaze band kar liye. (Usool-o-Zawaabit-Fit-Takfeer-az-Allama Abdul Latif bin Abdur Rahman Aal-ash-Shaikh: P31 (Tehqeeq Abdus Salam bin Birjis))

② Iman ek (1) asaas aur buniyaad hai, uski mukhtalif shaakhe'n hain, un mein se har shaakh ka naam imaan hai, sabse oonchi shaakh is baat ki gawaahi dena hai ke Allah ke siwa koi maabood-e-haqiqi nahi aur sab se adna aur maamooli shaakh raasta se takleef-dah cheez ka hataana hai. Chunache un mein se kuch shaakhe'n aesi hain jin ke zawaal se ijmaai taur par imaan zaael ho jaata hai, jaese shahadataen ki shaakh, aur kuch shaakhe'n aesi hain jin ke zaael[145] hone se ijmaai taur par, imaan zaael nahi hota, jaese raasta se takleef-dah cheez ka na hataana, Un dono shaakho'n ke darmiyaan mutaaddid shaakhe'n hain jin mein se kuch kalma-e-shahaadat ki shaakh se milti hain aur usse qareeb-tar hain aur kuch shaakhe'n raasta se takleef-dah cheez ke hataane ki shaakh se milti hain aur usse qareeb-tar hain, un tamaam shaakho'n ko baraabar qaraar dena nusoos-e-shariyat aur ummat ke salaf-o-saaliheen aur aimma ke manhaj ke khilaaf hai.

Isi tarah kufr ki bhi asaas aur shaakhe'n hain, chunache jis tarah imaan ki shaakhe'n imaan kehlaati hain, usi tarah kufr ki shaakhe'n kufr kehlaati hain. Aur jis tarah tamaam nekiyaa'n imaan ki shaakhe'n hain usi tarah tamaam gunaah-o-ma-aasi kufr ki shaakhe'n hain, un dono ke

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[143] T: (مَلحُوظ) Jis ka paas liya jaae, jiski riaayat ki jaae [RKT]
[144] T: (مَعْرِفَت) Shanaakht, pehchaan, waaqfiyat [RKT]
[145] T: (زَائِل) Door hone waala, mit jaane waala [RKT]

darmiyaan naam aur ahkaam mein baraabari nahi ki jaaegi.

Allah ke saath shirk karne waale ya mushaf (Quran-e-Kareem) ki tauheen karne waale aur chor, zinakaar, ya sharab-khor ke darmiyaan farq hai. Chunache us taur par kufr ki shaakho'n ke darmiyaan baraabari karne waala Kitab-o-Sunnat ka mukhaalif, salaf-e-ummat ke gaam[146] se khaarij aur ahle bidat aur hawa-parasto'n ke zumra[147] mein daakhil hai.

③ Imaan qaul-o-amal se murakkab[148] hai, yaane dil-o-zabaan ka iqraar, aur dil-o-zabaan aur aazaa-o-jawaareh[149] ka amal, ye chaar (4) cheeze'n deen-e-islam ki jaame[150] hain:.

❶ Dil ka qual (iqraar): Yaane dil ki tasdeeq, yaqeen aur eteqaad[151].

❷ Zabaan ka qaul: Yaane shahadataen (kalma-e-shahaadat) Laa Ilaaha Illallah Muhammad-ur-Rasool Allah ﷺ ki zabaan se adaaegi aur uske lawazimaat[152] ka iqraar.

❸ Dil ka amal: Yaane niyyat, ikhlaas, mohabbat, taabedaari, Allah ki taraf kaamil tawajjo, us par tawakkal-o-etemaad aur uske lawazimaat-o-mutaaliqaat[153].

❹ Zabaan aur aazaa-o-jawaareh ka amal: Zabaan ka amal wo cheeze'n hain jo zaban ke baghaer adaa nahi ho saktee'n. Jaese tilaawat-e-Quran-e-Kareem, baqiya azkaar-o-wazaaef aur dua-o-istighfaar waghaera. Aur aazaa-o-jawaareh ka amal wo cheeze'n hain jin ki adaaegi aazaa-o-jawaareh se hi mumkin hai. Jaese, qiyaam, rukoo, sajda aur Allah ki marzi mein chalna-phirna, jaese masaajid, hajja,

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[146] T: Footsteps, salaf ke aqwaal aur unke aamaal [RSB]
[147] T: (زُمْرَه) Giroh, jamaat, toil, ham-raahi, bheed [RKT]
[148] T: (مُرَكَّب) Kai cheezo'n se mil kar bana hua [RKT]
[149] T: Insaan ke haath paaon aur deegar aazaa jin se wo kasb-e-moaash karta hai, Urdu mein tanha istemaal nahi hota, balke aazaa-o-jawaareh bolte hain [FL]
[150] T: Mushtamil, jamaa karne waala [Urdn]
[151] T: (اِعْتِقاد) Yaqeen, pukhtagi se koi baat dil mein hona, aqidatmandi, taazeem-o-taqaddus ya etemaad ki binaa par dil mein jhukaao, husn-e-zann [RKT]
[152] T: (لَوازِمات) Zaroori, laazmi ashiya, saamaan [RKT]
[153] T: (مُتَعَلِّقات) Wo cheeze'n jo kisi doosri cheez se waabasta ya munsalik ho'n, mutaalliqa umoor ya ashiya [RKT]

jihaad fee sabeelillah waghaera ke liye aamad-o-raft…. (Usool-o-Zawaabit-Fit-Takfeer: P34; Ma-aarij-ul-Qubool Bi-Sharah Sullam-il-Wusool Ilaa Ilm-il-Usool-fit-Tauheed lish Shaikh Haafiz Al-Haakim: V2 P588-591)

Chunache jab dil ki tasdeeq, uska itminaan-o-razamandi aur Allah se uski mohabbat zaael hogi to imaan bhi zaael ho jaaega.

Aur agar aazaa-o-jawaareh ka koi amal zaael ho jaae to Ahle Sunnat wal Jamaat ke yahaa'n us mein tafseel hai aur uske dalaael apni jagah mazkoor hain. (Usool-o-Zawaabit-Fit-Takfeer: P35)

④ Kufr ki do (2) qisme'n hain: Ek (1) kufr-e-akbar (bada kufr) jaese Allah ke saath shirk karna ya jin cheezo'n ki usne khabar di hai uska inkaar karna ya Allah ya uske Rasool ﷺ ko gaali dena (ya bura-bhala kehna), ye cheez har tarah se imaan ke manaafi hai. Doosra kufr-e-asghar (chota kufr) jiska murtakib millat-e-islamiya se khaarij nahi hota, jaese wo gunaah-o-ma-aasi jo kufr-e-akbar se kamtar hain. (Usool-o-Zawaabit-Fit-Takfeer: P36-45)

Anqareeb un tamaam cheezo'n ki tafseel aur is baat ka bayaan aaega ke kufr, nifaaq, shirk, zulm, fisq, aur bidat wagahera sab ki do (2) qisme'n hain: Akbar aur Asghar. (Dekhiye is kitab P143-148; Usool-o-Zawaabit-Fit-Takfeer: P20)[154]

⑤ Jis tarah science ya tibb ya fiqa ke mahez kisi ek (1) gosha ki maarifat rakhne se laazim nahi aata ke (aese shakhs ko) sciencedaan, ya tabeeb ya faqeeh kaha jaae, usi tarah bande ke imaan ke shobo'n mein se kisi shoba ke apnaane se laazim nahi aata ke use momin kaha jaae. Na hi kufr ke kisi shobe mein mulawwas hone se laazim aata hai ke use kaafir kaha jaae, garche anjaam diya jaane waala amal kufr hi kyoun na ho. Haa'n, albatta fee-nafsihi us shobe ko kufr kaha jaaega, jaesa ke Abu Huraira رضي الله عنه ki hadees mein waarid hai:

اثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ الطَّعْنُ فِي النَّسَبِ وَالنِّيَاحَةُ عَلَى الْمَيِّتِ.

Meri ummat men do (2) cheezen kufriya hain, nasab mein taana-zani

[154] T: Is roman urdu kitab ka page number hai: P 105-108

aur maiyyat par nauha-khwaani[155]. (Saheeh Muslim: 67)

Lekin choonke ye kufr (asli ya akbar) se kamtar kufr hai, is liye ise mutlaq[156] kufr nahi kaha jaaega, jisne ye baat samajhli usne salaf-o-saaliheen ki fiqa, unke ilm ki gehraai aur unke qillat-e-takalluf[157] ko jaan liya, isi liye Abdullah bin Masood ﷺ ne farmaya:

مَن كانَ متأسيا، فَلْيَسْتَنَّ بِأَصْحَابِ رَسُوْلِ اللهِ صلى الله عليه وسلم، فإنهم أبر هذه الأمة قلوباً، وأعمقَها علمًا، وأقلَّها تكلُّفًا، قوم اختارهم الله لصحبة نبيه، فاعرِفوا لهم حقهم، فإنهم كانوا على الهدى المستقيم.

Jo ideal banana chaahe use chaahiye ke Rasool Allah ﷺ ke Sahaba Ikraam ko ideal aur namoona banaae, kyounke wo is ummat mein sabse ziyaada nek aur paakiza dil waale, sabse gehre ilm waale aur sabse kam takalluf karne waale the, wo aesi moazzaz hastiyaa'n thee'n jinhe'n Allah Ta'ala ne apne Nabi ki sohbat ke liye muntakhab farmaya tha. Lihaaza unka haq pehchaano kyounke wo raah-e-raast par gaamzan the. (Usool wa Zawaabit-Fit-Takfeer Li Abdul Lateef Aal-ash-Shaikh: P46)

## Teesri Fasl: Takfeer Ke Zawaabit

Takfeer ke kuch zawaabit hain jin ki maarifat zaroori hai, baaz zawaabit darj-e-zel hain:

### ① Zaahiri Haalat Par Hukm Lagaana:

Kyounke Ahle Sunnat wal Jamaat ke ahkaam wahem-o-gumaan aur shukook-o-shubhaat par mabni nahi hote. Isi liye Usama ﷺ ne ek (1) shakhs ko 'لَا إِلٰهَ إِلَّا الله' kehne ke baad qatl kar diya to Nabi-e-Kareem ﷺ ne unse farmaya: "Kya 'لَا إِلٰهَ إِلَّا الله' kehne ke bawujood tum ne use qatl kar diya? Unho'n ne arz kiya: Aye Allah ke Rasool! Usne hathyaar ke khauf se 'لَا إِلٰهَ إِلَّا الله' kaha tha. Aap ﷺ ne farmaya: To tum ne uska dil chaak[158] karke dekha kyoun nahi ke kay usne 'لَا إِلٰهَ إِلَّا الله' waaqai kaha hai ya nahi?

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[155] T: (نَوحَه خوانی) Nauha padhne ka amal, murde ka bayan karke rona rulaana, girya-o-zaari, rona-peetna, maatam [RKT]

[156] T: (مُطْلَق) Bilkul, qatai, qatan, yaksar [RKT]

[157] T: (تَكَلُّف) Zehmat uthaa kar koi kaam karna, ehtemaam, iltizaam [RKT]

[158] T: (چاک) Kaatna, cheerna, zakhm lagaana [RSB]

Allah ke Nabi ﷺ musalsal ye sawaal mujh se dohraate rahe, yaha'n tak ke maine tamanna ki, ke kaashmein aaj musalman hua hota". (Sharah Muslim: V1 P97)

Is hadees mein fiqa-o-usool ke maaroof qaaeda 'Ahkaam mein zaahiri haalat par amal kiya jaaega aur baatin ka muaamala Allah ke supurd hai' ki daleel hai. (Sharah Imam Nawavi: V2 P466)

## ② Shakhs-e-Muaiyyan Ki Takfeer Mein Ehtiyaat Karna:

Kyounke Ahle Sunnat wal Jamaat ka mazhab un do (2) giroho'n ke aqeeda ke maabaen hai jin mein se ek (1) is baat ka qaael hai ke 'ham ahle qibla mein se kisi ko kaafir nahi kehte' aur doosra giroh shuroot-e-takfeer ke wujood aur uske mawaane ke adm-e-wujood se sarf-e-nazar karte hue musalman ko har gunah ki paadaash[159] mein kaafir qaraar deta hai. Chunache Ahle Sunnat kehte hain: Ke jisne deen-e-islam ke kisi bhi badeehi[160] taur par maaloom haraam amr[161] ko halaal samjha usne kufr kiya aur jisne kaha ke quran makhlooq hai ya aakhirat mein Allah Azzo Wajal ka deedaar na hoga, usne kufr kiya. Lekin jis shakhs ne kufriya kalma kaha ya kufriya amal anjaam diya, us par kufr ka hukm nahi lagaya jaaega, yahan tak ke kufr ke saare sharaaet paae jaae'n aur uske liye koi cheez maane[162] na ho. (Majma Fatawa: V35 P165; Nawaaqiz-ul-Imaan-ul-Eteqaadiya wa Zawaabit-ut-Takfeer Ind-as-Salaf lid Daktoor Muhammad bin Abdullah Wuhaibi: V1 P209; Nawaaqiz-ul-Imaan al Qauliya wal Amaliya lid Daktoor Abdul Aziz Aal Abdul Lateef: P52) Chunache jab sharaaet paae jaaenge aur mawaane[163] na honge to us par irtidaad ka hukm lagaya jaaega aur usse tauba karaai jaaegi, agar tauba karle to theek warna use qatl kar diya jaaega. (Nawaaqiz-ul-Imaan-ul-Eteqaadiya-lil-Wuhaibi: V1 P209-217)

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[159] T: (پاداش) Sila, badla, ewaz, saza, jurmaana [RKT]

[160] T: (بَدِیہی) Jis ke samajhne ya samjhaane mein ghaur-o-fikr na karna pade. Sareeh, khula hua, jo fitri aur qudrati taur par maaloom ho, apparent, self-evident [RKT]

[161] T: (اَمْر) Maamla, masla, baat, hukm [RKT]

[162] T: (مانع) Manaa karne waala, rokne waala, rukaawat daalne waala [RKT]

[163] T: (مَوانِع) Rukaawat paeda karne waali cheeze'n, mana karne aur rokne waali baate'n ya umoor [RKT]

## ③ Jin Cheezo'n Se Hujjat Qaaem Hoti Hai:

Salaf-o-saaliheen ka is baat par ittifaaq hai ke muaiyyan[164] shakhs par qiyaam-e-hujjat ke baad hi kufr ka hukm lagaya jaaega. Lihaaza is baat ki maarifat zaroori hai ke kin cheezo'n se hujjat qaaem hoti hai? Hujjat pohonchne aur uske samajhne mein kya farq hai? Aur uske dalaael kya hain? Uske liye tafseel aur taalib-e-ilm ki jaanib se gehri tawajjo darkaar hai, yaha'n uske zikr ki gunjaaish nahi. (Mudallal tafseel ke liye rujoo keejiye Nawaaqiz-ul-Imaan-ul-Eteqaadiya-lil-Wuhaibi: V1 P218; Nawaaqiz-ul-Imaan al Qauliya wal Amaliya li Abdul Aziz Aal Abdul Lateef: P55-70)

## ④ Har Gunaah Se Takfeer Na Karna:

Isi liye Imam Tahawi رحمه الله farmate hain:

ولا نكفر أحداً من أهل القبلة بذنب مالم يستحله.

Ham ahle-qibla mein se kisi ko kisi gunaah ki bina par kaafir nahi qaraar dete, jab tak ke wo use halaal na samjhe.

Matlab ye hai ke wo har gunah se kaafir nahi hoga, chunache Ahle Sunnat Allah Azzo Wajal aur yaum-e-aakhirat par imaan lane waale muwahhid musalman ko kisi gunaah, masalan zina, sharab-khori, waalidaen ki naafarmaani waghaera ke irtikaab ke sabab kaafir nahi qaraar dete jab tak ke wo use halaal na samjhe. Haa'n, agar use halaal samjhe to wo kaafir ho jaaega, kyounke aesi soorat mein wo Allah aur uske Rasool ko jhutlaane aur uske deen se khurooj[165] karne waala hoga. Lekin agar wo use halaal na samjhe to kaafir na hoga, balke kamzor imaan waala qaraar paaega aur usse sarzad gunaho'n ka hukm tafseeq[166] aur hudood qaaem karne waghaera mein shariyat-e-mutahhara mein waarid dalaael ke mutaabiq hoga. (Sharah Aqeeeda Tahaawiya bi-taaleeq Allama Bin Baaz: P16; Nawaaqiz-ul-Imaan-ul-Eteqaadiya-lil-Wuhaibi: V1 P221)

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[164] T: (مُعَيَّن) Muqarrar kiya gaya, thehraaya gaya, muqarrara [RKT]
[165] T: (خُرُوج كرنا) Baghaawat karna, nikalna [RKT]
[166] T: (تَفْسِيق) Haq-o-falaah ke raaste se hat jaana, fisq ki taraf mansoob [RKT]

## Chauthi Fasl: Takfeer Se Maane Umoor

Kuch cheeze'n takfeer se maane[167] hoti hain jinhe'n samajhna zaroori hai. Un mein se chand umoor hasb-e-zel hain:

### ① Jahaalat-o-Laa-ilmi:

Jahaalat ke uzr[168] ki kai haalate'n hain, kyounke ye uzr auqaat aur muqamaat ke etebaar se mukhtalif hota hai aur log bhi mukhtalif hote hain, chunache kuch logo'n par hujjat qaaem ho chuki hoti hai aur kuch logo'n par hujjat qaaem nahi hoti hai. Baae'n-etebaar ke masalan wo shakhs nau-muslim hai, ya tamaddun[169] se door khana-badoshi mein uski parwarish hui hai, isi tarah jahaalat ka uzr us naahiya[170] se bhi mukhtalif hota hai ke aaya wo deen-e-islam ki kisi badeehi taur par maaloom amr se jahaalat hai ya usse kamtar shae se. Chunache ye matlab nahi hai ke jahaalat-o-laa-ilmi ke daawedaar har shakhs ka uzr qaabil-e-qubool hai, kyounke kuch ilm aese bhi hain jise ek (1) baaligh saheeh-ul-aql musalman ke na-jaanne ki koi gunjaaish nahi. Jaese, panj-waqta namaze'n aur ye ke bando'n par Allah ke liye maah-e-ramzan ke roze, hajj-e-baetullah ki istitaa-at hone par hajj aur apne maal mein zakat ki farziyyat. Neez ye ke Allah Ta'ala ne us par zina, qatl, chori, sharab aur is qism ki deegar harkate'n haraam qaraar di hain. Maqsood ye hai ke jahaalat ke uzr ke liye tafseel, tawajjo aur daqeeq-fahm[171] darkaar hai, jiski tafseer ki yahan gunjaaish nahi. (Tafseel ke liye dekhiye: Nawaaqiz-ul-Imaan al Qauliya wal Amaliya li Abdul Aziz Aal Abdul Lateef: P59-70; Nawaaqiz-ul-Imaan-ul-Eteqaadiya-lil-Wuhaibi: V1 P225-302; Is baare mein Abdur Razzaq Maash (عبدالرزاق طاهر معاش) ka 'Al-Jahl Bi-Masaael-ul-Etiqaad wa Hikmah' naami ek (1) bahut hi umda risaala hai, jo ke Imam Muhammad bin Saud Islamic University, Riyadh mein Allama Muhammad bin Naasir al Baraak ki zer-e-nigraani M.A. ki degree ke liye likha gaya hai)

### ② Khata (Ghalati):

Allah Azzo Wajal ka irshad hai:

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[167] T: (مانع) Manaa karne waala, rokne waala, rukaawat daalne waala [RKT]
[168] T: Bahaana, istidlaal, Heela, jawaaz-e-sharia, maaqool saabab [RKT]
[169] T: (تَمَدُّن) Shehri zindagi, sheher mein rehna-sehna [RKT]
[170] T: (ناحِيَه) Taraf, jaanib, simt [RKT]
[171] T: Baareek-been [RSB]

وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ اَخْطَاْتُمْ بِهٖ وَلٰكِنْ مَّا تَعَمَّدَتْ قُلُوْبُكُمْ.

Tum Se Bhool-chook Mein Jo Kuch Ho Jaae Us Mein Tum Par Koi Gunaah Nahi, Albatta Gunaah Wo Hai Jiska Tum Dil Se Iraada Karo. (Surah-al-Ahzaab: 5)

Aur Nabi-e-Kareem ﷺ ka irshad hai:

إِنَّ اللَّهَ تَجَاوَزَ عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ وَمَا اسْتُكْرِهُوا عَلَيْهِ.

Allah Ta'ala ne meri ummat se ghalati, bhool-chook aur un cheezo'n ko maaf kar diya hai jis par unhe'n majboor kiya gaya ho. (Sunan Ibne Majah: V1 P659 H2043; Abu Zar رضی اللہ عنہ, Neez Imam Ibne Majah رحمہ اللہ ne Hazrat Abdullah bin Abbas رضی اللہ عنہ se in alfaaz ke saath riwayat kiya hai: 'ان الله وضع عن أمتي...' Sunan Bayhaqi: V7 P356, Allama Albani ne use Sunan Ibne Majah: V1 P347-348 mein saheeh qaraar diya hai)

Lekin maaloom hona chaahiye ke uske kuch sharaaet-o-zawaabit hain, jo ahle ilm ke yahaa'n maaroof hain, yaha'n unke zikr ki gunjaaish nahi. (Nawaaqiz-ul-Imaan-ul-Eteqaadiya-lil-Wuhaibi: V2 P5-20)

## ③ Jabr-o-Ikraah (Zor-zabardasti):

Mazkoora hadees ki raushni mein, neez Allah Ta'ala ka irshad hai:

مَنْ كَفَرَ بِاللّٰهِ مِنْۢ بَعْدِ اِيْمَانِهٖٓ اِلَّا مَنْ اُكْرِهَ وَقَلْبُهٗ مُطْمَئِنٌّۢ بِالْاِيْمَانِ وَلٰكِنْ مَّنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللّٰهِ ۚ وَلَهُمْ عَذَابٌ عَظِيْمٌ.

Jo Shakhs Apne Imaan Laane Ke Baad Allah Ke Kufr Kare Ba-Juz Uske Jis Par Jabr Ki Jaae Aur Uska Dil Imaan Par Barqaraar Ho, Maar Jo Log Khule Dil Se Kufr Karen To Un Par Allah Ka Ghazab Hai Aur Unhi Ke Liye Bahut Bada Azaab Hai. (Surah-an-Nahl: 106)

Aur jabr-o-ikraah ki kai qisme'n aur sharaaet-o-zawaabit hain jo ulama ke yaha'n maaroof hain, ye uska zikr ka mahel[172] nahi. (Nawaaqiz-ul-Imaan-ul-Eteqaadiya-lil-Wuhaibi: V2 P5-20)

## ④ Taaweel:

Yahan Taaweel se muraad bila-qasd-o-iraada kufr mein padne aur mulawwas ho jaane ke hain, jiska sabab amadan-o-qasdan mukhalifat

[172] T: (مَحَل) Mauqa, waqt, jaga [RKT]

ke baghaer sharai dalaael ka naaqis faham ho, balke ye aqeeda ho ke wo haq par hai.

Shaikh-ul-Islam Ibne Taimiya رحمه الله farmate hain: 'Takfeer (ek (1) tarah ki) waeed[173] hai, kyounke agarche qaul-e-Nabi-e-Kareem ﷺ ke farman ki takzeeb ho, lekin basa-auqaat insaan nau-muslim hota hai, ya door sehra mein uski parwarish hui hoti hai, to aese shakhs ko uske inkaar ke sabab kaafir nahi qaraar diya jaaega, yaha'n tak ke us par hujjat qaaem ho jaae aur kabhi insaan nusoos nahi suna hota hai, ya suna hota hai lekin uske nazdeek wo saabit (saheeh) nahi hote hain ya koi doosri nas uske muaariz[174] hoti hai jo taaweel ki moojib[175] hoti hai agarche wo un tamaam umoor mein khatakaar ho'. (Majma Fataawa: V3 P231; Neez, dekhiye: V2 P263-268; V12 P523)

Lekin jis taaweel karne waale ko maazoor samjha jaaega uske kuch hudood aur sharaaet-o-zawaabit hain, jinhe'n ulama jaante hain, yahan unke zikr ki gunjaaish nahi. (Nawaaqiz-ul-Imaan al Qauliya wal Amaliya li Abdul Aziz Aal Abdul Lateef: P75-84; Nawaaqiz-ul-Imaan-ul-Eteqaadiya-lil-Wuhaibi: V2 P20-38)

## ⑤ Taqleed:

Shaikh-ul-Islam Ibne Taimiya رحمه الله farmate hain: "Jamaheer-e-ummat[176] ka mazhab ye hai ke umoomi aur par ijtihaad jaaez hai aur umoomi taur taqleed bhi jaaez hai, wo har shakhs par ijtihaad ko zaroori qaraar de kar taqleed ko haraam nahi kehte hain aur na har shakhs par taqleed ko waajib qaraar de kar ijtihaad hi ko haraam kehte hain. Neez, wo ye kehte hain ke jise ijtihaad ki qudrat ho uske liye ijtihaad jaaez hai aur jo ijtihaad se aajiz ho uske liye taqleed jaaez hai? Is mein ikhtilaaf hai, saheeh ye hai ke jab ijtihaad se aajiz ho khwah dalaael ki kasrat ke sabab ya waqt ki tangi ke sabab ya daleel zaahir na hone ke sabab to taqleed jaaez hai. Chunache aajizi ke waqt har wo cheez usse saaqit ho jaaegi jisse wo aajiz hoga aur wo uske badeel[177] ki taraf muntaqil ho

[173] T: (وَعِيد) Dhamki, tambeeh, tahdeed, sarzanish [RKT]
[174] T: (مُعارِض) Mukhaalif, muqaabil [RKT]
[175] T (مُوجِب) Sabab, wajah, baais [RKT]
[176] T: Awaam-un-naas ki aksariyat [RSB]
[177] T: (بَدِيل) Badle ki cheez, badal [RKT]

jaaega, aur wo taqleed hai. Jis tarah paani se paaki ke husool se aajiz shakhs ka hukm (tayammum ki taraf muntaqil ho jaata hai), usi tarah se agar aam shakhs ko (bhi) baaz masaael mein ijtihaad karna mumkin ho to uske liye ijtihaad karna jaaez hai, kyounke ijtihaad ek (1) juzwiyat aur taqseem qubool karne waala mansab hai, chunache qurdrat aur aajizi (yaane adm-e-qudrat) ka etebaar hai". (Fatawa Ibne Taimiya: V20 P203-204; Adwa-ul-Bayaan lish Shanqiti: V7 P487-489; Nawaaqiz-ul-Imaan-ul-Eteqaadiya-lil-Wuhaibi: V2 P41-43)

Shaikh-ul-Islam Ibne Taimiya رحمه الله ki guftagu se zaahir hua ke taqleedan kufr mein mulawwas hone waaleko maazoor samjha jaaega agar wo jaahi ho use koi ilm-o-baseerat na ho, yahan tak ke us par hujjat qaaem ho jaae. (Fatawa Ibne Taimiya: V2 P106-107, V2 P131-133, 378; V20 P32-33, V23 P349, V19 P261)

Imam Ibne Qaiyyim رحمه الله raqamtaraaz hain: Rahe wo ahle bidat jo musalmano ke muwaafiq hain, lekin baaz usool mein unke mukhaalif hain to unki kai qisme'n hain: Un mein ek (1) wo jaahil muqallid hai jo ilm-o-baseerat se aari hai, aesa shakhs agar ilm-o-hidaayat seekhne par qaadir na ho to na use kaafir kaha jaaega na faasiq, aur na hi uski shahaadat radd ki jaaegi, aur uska hukm un kamzor mardo'n aurato'n aur baccho'n ki tarah hoga jinhe'n na to koi chaara-kaari ki taaqat aur na kisi raaste ka ilm hai, bahut mumkin hai ke Allah Ta'ala unse dar-guzar kare, Allah Ta'ala dar-guzar karne waala aur maaf farmane waala hai. (At-Turq al Hikmiyya Fis Siyaasa-tush-Shariya la Ibnul Qaiyyim: P174)

Taqleed dar-haqeeqat aese shakhs ki baat ki ittiba ka naam hai jiski baat hujjat nahi, khulaasa-e-kalaam ye hai ke taqleed ke uzr ke kuch sharaaet-o-zawaabit hain jinhe'n az-bar karna zaroori hai. Jiske zikr ki yaha'n gunjaaish nahi aur Allah hi se madad talab ki jaati hai. (tafseel ke liye dekhiye Nawaaqiz-ul-Imaan-ul-Eteqaadiya-lil-Wuhaibi: V2 P39-51)

## Paachwee'n Fasl: Takfeer Ki Khatarnaaki

Sabse pehle hame'n ye usool samajh lena chaahiye ke kisi bhi shakhs par kufr ka hukm lagaana bada sangeen amr hai, kyounke us par bade hi khatarnaak asaraat murattab hote hain, un mein se chand asaraat hasb-e-zel hain:

① Uski biwi ke liye uske saath rehna jaaez nahi reh jaaega, balke un dono ke darmiyaan judaai paeda karna zaroori hoga, kyounke yaqeeni ijma ki buniyaad par kisi musalman khatoon ka kisi kaafir mard ki biwi banna jaaez nahi.

② Uske baccho'n ka uske maa-tahat rehna jaaez nahi reh jaaega, kyounke unke taalluq se us shakhs par bharosa nahi kiya jaa sakta. Balke is baat ka andesha hai ke wo apne kufr se unhe'n bhi mutaassir kar de. Khaas taur par jab ke wo abhi tar-o-taaza paude ki maanind ho'n aur ye bacche poore islami muaashare ki amaanat hain.

③ Wo shakhs apne sareeh kufr aur khule irtidaad ke zariye muaashare ke khilaaf baghaawat karne ke sabab islami muaashara ki jaanib se nusrat aur dosti ke haq se mehroom ho jaaega. Lihaaza waajib hoga ke uska boycott kiya jaae aur socity ki jaanib se us par taadeebi[178] paabandi aaed ki jaae, yaha'n tak ke wo hosh ke naakhun le[179] aur apni rushd-o-hidaayat ki taraf palte.

④ Usse tauba karaae jaane, uske zehen se shubhaat khatam kiye jaane aur us par hujjat qaaem kiye jaane ke baad zaroori ho jaaega ke use islami adaalat ke saamne pesh kar diya jaae, taake adaalat us par murtad ki had naafiz kare.

⑤ Jab wo marega to us par musalman ke ahkaam jaari nahi kiye jaaenge, chunache na use ghusl diya jaaega, na uski namaz-e-janaza padhi jaaegi, na use musalman ke qabrastan mein dafan kiya jaaega, aur na hi koi uska waaris hoga, isi tarah agar usse pehle koi use waaris banana waala shakhs bhi marta to use uski wiraasat na milti.

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[178] T: (تادِیبی) Tambeeh ke mutaalliq, islaahi, disciplinary [RKT]

[179] T: (ہوش کے ناخُون لو) Shuoor, seekho, samjho, hosh mein aao [RKT]

⑥ Jab wo us (kufr ki) haalat mein marega to Allah ki laanat, uski rahmat se doori aur hamesha-hamesh jahannum mein rehne ka mustahiq hoga.

Ye khatarnaak ahkaam is baat ka taqaaza karte hain ke jo Allah ki makhlooq par kufr ka hukm lagaana chaahta ho wo hukm lagaane se pehle baar-ha[180] khoob soch le. (Zaahrah al Ghaloo-Fit-Takfeer-az-Daktoor Yusuf Qardawi: P23 [Daar-ul-Jihaad, Daar-ul-Etesaam edition])

⑦ Us shakhs ke liye na dua-e-rahmat ki jaaegi aur na hi istighfaar kiya jaaega. Kyounke Allah Azzo Wajal ka irshad hai:

مَا كَانَ لِلنَّبِيِّ وَالَّذِيْنَ اٰمَنُوْٓا اَنْ يَّسْتَغْفِرُوْا لِلْمُشْرِكِيْنَ وَلَوْ كَانُوْٓا اُولِيْ قُرْبٰى مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ اَنَّهُمْ اَصْحٰبُ الْجَحِيْمِ.

Nabi Aur Doosre Musalmano Ke Liye Jaaez Nahi Ke Mushrikeen Ke Liye Maghfirat Ki Dua Maange'n, Agarche Wo Rishtedaar Hi Ho'n, Us Amr Ke Zaahir Hone Ke Baad Ke Ye Log Jahannumi Hain. (Surah-at-Tauba: 113)

Shaikh Abdur Rahman bin Nasir Saadi رحمه الله farmate hain: "Kufr Allah aur uske Rasool ﷺ ka haq hai, lihaaza kaafir wohi hai jise Allah aur uske Rasool kaafir qaraar de'n". (Irshad Oolil Basaaer wal Albaab Li Neel-ul-Fiqa Bi Aqrab-ut-Turq was Seer-ul-Asbaab: P198)

## Chatti Fasl: Baaz Taarifaat-o-Mafaheem

① Kufr ② Shirk ③ Ilhaad ④ Nifaaq ⑤ Zandaqa ⑥ Bidat

### ① Kufr:

('ك' par zabar ً ke saath) ke maane chupaane aur dhaanpne ke hain, jab kisaan beej ko zameen mein chupa deta hai to kaha jaata hai: 'كفر الزارع البذر في الأرض' ('ك' par zabar ٌ ke saath) imaan ki zidd hai.

Aur 'كفر نعمة الله وبها كفوراً و كفراناً' ke maane hain ke falaa'n ne Allah ki nemat ka inkaar kiya aur use faramosh kar diya (yaane uski nashurki ki) aur 'كافر حقه' ke maane hain ke falaa'n ne falaa'n ke haq ka inkaar kar diya aur

[180] T: (بارہا) Baar-baar, kai baar, aksar [RKT]

moazzam ka wazan par 'مُكَفِّر' us shakhs ko kehte hain jiske ehsaan-o-karam ke bawujood uski nemat ka inkaar kar diya gaya ho aur 'kaafir' ke maane Allah ki nemat ka inkaar kar dene waale ke hain. (Al-Qamoos-ul-Muheet: Fasl Kaaf (ك) Baab Raa; Al-Mojam-ul-Waseet: P791)

Chunache 'kufr' ke maane parda daalne aur haq ka inkaar karne ke hain aur 'kaafir' muslim ki zidd hai aur 'murtad' us shakhs ko kehte hain jo islam laane ke baad kisi qaul, ya fe'l, ya eteqaad ya shak ke zariye kufr kare, aur kufr ki aesi taareef jo uski tamaam jinso'n, qismo'n aur afraad ko shaamil ho ye hai. Rasool Allah ﷺ ki laai hui (tamaam) ya un mein se baaz cheezo'n ka inkaar karna, jaesa ke imaan: Rasool Allah ﷺ ki laai hui tamaam cheezo'n ka ijmaal-o-taseeli taur par aqeeda rakhne, uski paabandi karne aur uske mutaabiq amal karne ka naam hai. (Irshad Oolil Basaaer wal Albaab Li Neel-ul-Fiqa Bi Aqrab-ut-Turq was Seer-ul-Asbaab: P191) Aur kufr Quran-e-Kareem mein zikr kiya jaane waala sabse bada gunaah hai, Allah Azzo Wajal ka irshad hai:

اِنَّ الَّذِيْنَ كَفَرُوْا سَوَآءٌ عَلَيْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ.

Beshak jin logo'n ne kufr kiya unke liye sab baraabar hai, aap unhe'n daraae'n ya na daraae'n wo imaan nahi laa sakte. (Surah-al-Baqara: 6)

Ye (kufr) mutlaq taur par sabse bada kabeera gunah hai, kufr se badh kar koi gunaah kabeera nahi (Al-Kalimaat un Naafiah Fil Mukfaraat-ul-Waaqia: P5), aur kufr ki do (2) qisme'n hain:

❶ Wo kufr jo insaan ko millat-e-islamiya se khaarij kar deta hai, wo 'kufr-e-akbar' (sabse bada kufr) kufr hai.

❷ Wo kufr jo millat se khaarij nahi karta ye 'kufr-e-asghar' (chota kufr) ya bade kufr (Majma Tauheed-az-Ibne Taimiya wa Muhammad bin Abdul Wahaab: P6) se kamtar kufr hai. (In sha Allah iska bayan kufr ke aqsaam par guftagu ke waqt aaega. Dekhiye is kitab ka P129)[181]

## ② Shirk:

"Shirk" aur "Shirkat" dono ke maane ek (1) hi hain, 'اشترك', 'تشارك', aur 'شارك' uske mushtaqaat mein se hai 'أشرك بالله' ka mafhoom hai Allah ke saath

[181] T: Is roman urdu kitab mein page number hai: P 95

kufr kiya, lihaaza wo mushrik ya mushriki qaraar paaya, aur dono alfaaz se ism 'شرك' hi aata hai aur 'رغبنا في شرككم' ka mafhoom hai ham ne tumhare nasab mein shareek hone ki khwaahish ki. (Al-Qaamoos-ul-Muheet: Fasl Sheen (ش) Baab Kaaf (ك); Al-Mojam-ul-Waseet: P480)

Aur 'أشرك بالله' ke maane hai Allah ki baadshahat ya uski ibaadat mein uska shareek banaya. Lihaaza 'shirk' ke maane ye hai ke aap Allah ka koi shareek thehraae'n jabke usne aap ko tanha paeda kiya hai, shirk sabse bada gunaah hai. Neez shirk aamaal ko zaaya-o-barbaad karne waala aur sawaab se mehroom karne waala hai, chunache jis kisi ne mohabbat, ibaadat ya taazeem mein Allah ke alaawa ko Allah ke baraabar qaraar diya ya millat-e-Ibrahim ke mukhaalif nuqoosh aur mabaadi ki paerawi ki wo mushrik hai. (Al-Ajoobah al Mufeedah lamhumaat-ul-Aqeedah li Abdur Rahman Dosri: P41)

### Shirk ki do (2) qisme'n hain:

❶ Shirk-e-Akbar: Jo insaan ko millat se khaarij kar deta hai.

❷ Shirk-e-Asghar: Jo insaan ko millat se khaarij nahi karta. (Shirk ki aqsaam ki tafseel is kitab ke P134 mein mulaahza farmae'n)[182]

## ③ Ilhaad:

'الحاد', 'لحود', 'و لحد اقبر' mana' 'منع' ke wazan par hai aur 'ألحد' ke maane lahad banane ke hain. 'ألحد الميت' ke maane hain maiyyat ko dafan kiya aur 'ألحد اليه' ke maane hai uski taraf maael hua jaesa ke 'التحد' Ka mafhoom hai. Neez, 'ألحد' ke maane maael hone, mudne, jhagadne aur bahes-o-mubaahasa karne ke hain. (Al-Qaamoos-ul-Muheet: Fasl Laam, Baab Daal; Al-Mojam-ul-Waseet: P817)

Waazeh rahe ke jaded dictionaries mein 'ilhaad' ka lafz istemaal kiya gaya hai aur uski tafseer kufr se ki gai hai. Aur Quran-e-Kareem mein 'لحد' ke maada ke jo maane mufassireen ne samjha hai uska khulaasa ye hai ke wo Allah Azzo Wajal ke deen se maael ho kar darja-e-kufr tak pohonch jaana hai. Neez Surah Hajj mein ilhaad ki tafseer mufassireen ne haram mein kisi bhi qism ke gunaah se kiya hai. Albatta haram mein

[182] T: Is roman urdu kitab mein page number hai: P98

kiye gae gunaah ka muwaazana jab ghaer-haram ke gunaah se kiya jaaega to haram ka gunaah shadeed-tar hoga. (Juhood-ul-Mufakkireen-ul-Muslimeen al Mohaddiseen Fee Muqaawamah-ut-Taiyyaar-ul-Ilhaadi: P21)

Fazeelat-ma-aab Abdur Rahman Dosri رحمه الله farmate hain: "Ilhaad mukhtalif aqaaed aur (baatil) taawilaat ke zariye haq se maael hone aur munharif ho jaane ke hain, isi liye baghli qabr ko lahad kaha jaata hai kyounke wo darmiyani hissa se kisi ek (1) jaanib maael hti hai. Chunache isi buniyad par faasid taaweel aur shak-o-shubha zaahir karke Allah ki raah se inhiraaf aur uske hukm se sartaabi karne waale ko mulhid kaha jaata hai … aur sabse pehle mulhid wo mushrikeen hain jinho'n ne Allah ke naamo'n se apne mabudaan-e-baatila ke naam mushaq (akhaz) kiye, jaese laat aur uzza aur 'ال' jo ke Ilaah hai, phir jisne bhi Allah Azzo Wajal ke asma-o-sifaat mein alhaad kiya aur unhe'n unke zaahiri maane se phera … wo mulhid hai". (Al-Ajoobah al Mufeedah li Muhimmaat-ul-Aqeeda li Abdur Rahman Dosri: P40)

## ④ Nifaaq:

Nafaq 'نفق' zameen ke surang ko kehte hain jis mein doosri jagah se shagaaf ho, 'Tehzeeb-ul-Lugha' mein hai ke jis mein doosri jagah se nikalne ka raasta ho.

Aur 'nafqa' 'نفقه' aur 'naafiqah' 'نافقاء' goh aur jungli choohe ke bilk-o- kehte hain aur kaha gaya hai ke 'nafqa' aur 'naafiqah' jungli choohe ke bil mein ek (1) jagah hoti hai jise wo naram karta hai, chunaache jab bil ke ek (1) suraakh se koi uski jaanib aata hai to wo bil ki doosri jaanib naram hissa ko apne sar se maar kar baahar nikal jaata hai. Aur 'نفق اليربوع' ('نفق' zabar ◌َ ke saath) 'وانتفق ونفق' ke maane hai ke jungli chooha apni jagah se nikal gaya aur 'نفّق اليربوع تنفيقاً ونافق' ke maane hain apne naafiqa (suraakh) mein daakhil hua.

Deen-e-Islam mein munaafaqat karne waale ke maane mein mustamal lafz 'munaafiq' usi se mushtaq hai. Aur 'نفاق' (ن ke ◌ِ ke saath) munaafiq-e-amal ko kehte hain. Nifaaq ke maane ek (1) taraf se islam mein daakhil hone aur doosri taraf se usse nikal jaane ke hain. (An-Nifaaq wa Aasaarah wa Mafaheemah lish Shaikh Abdur Rahman Dosri: P105-106)

Abu Saeed Khudri ﷺ ki hadees mein hai, wo bayan karte hain ke Rasool Allah ﷺ ne irshad farmaya:

لَتَتَّبِعُنَّ سَنَنَ الَّذِينَ مِنْ قَبْلِكُمْ شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ حَتَّى لَوْ دَخَلُوا فِي جُحْرِ ضَبٍّ لاَتَّبَعْتُمُوهُمْ . قُلْنَا يَا رَسُولَ اللَّهِ آلْيَهُودَ وَالنَّصَارَى قَالَ: فَمَنْ.

Tum log zaroor biz zaroor aur apne se pehle logo'n ki raaho'n ki paerawi karoge, baalisht-ba-baalisht aur haath-ba-haath, yaha'n tak ke agar wo kisi goh[183] ke suraakh mein daakhil honge to unki paerawi mein tum us mein bhi daakhil hoge, ham ne arz kiya: Aye Allah ke Rasool ﷺ! Kya yahood-o-nasaara ki? Aap ﷺ ne farmaya: Phir aur kiski? (Saheeh Muslim: 4/2054)

## Nifaaq Ka Sharai Mafhoom:

Jaesa ke Imam Ibne Kaseer رحمہ اللہ ne farmaya hai: 'Nifaaq ke maane khaer zaahir karne aur shar chupaane ke hain aur uski kai qasme'n hain:'

❶ Nifaaq-e-Etiqaadi: Uska murtakib hamesha-hamesh jahannum mein rahega.

❷ Nifaaq-e-Amali: Ye bade-bade kabeera gunaaho'n mein se hai.

Ibne Juraij farmate hain: "Munaafiq ke guftaar-o-kirdaar, zaahir-o-baatin, madkhal-o-makhraj aur haazir-o-ghaaeb mein tazaad hua karta hai". (Tafseer Ibne Kaseer: V1 P48 mein Surah-al-Baqara: 8 ki tafseer dekhiye; Tafseer Tabari: V1 P268-272)

## Nifaaq Ki Do (2) Qisme'n:

❶ Nifaaq-e-Akbar: Jo munaafiq ko millat-e-islamiya se khaarij kar deta hai.

❷ Nifaaq-e-Asghar: Jo ise millat se khaarij nahi karta. (Nifaaq ke aqsaam ki tafseel, is kitab ke P148-152[184] mein mulaahaza farmaae'n)

[183] T: Ek rengne waala jaanwar jo chipkali ki maanind hota hai [FL]

[184] T: Is roman urdu script mein page number P hai [RSB]

P 109-110

## ⑤ Zandaqa:

Zindeeq ‘زندیق’ (‘ز’ ke kasra ِ ke saath) firqa sanwiya ke fard, ya noor wa zulumaat ke qaael, ya ruboobiyat aur yaum-e-aakhirat ke munkir, ya kufr chupaane aur imaan zaahir karne waale ko kehte hain. (Al-Qaamoos-ul-Muheet Fasl ‘زای’ Baab Qaaf: P1151)

Shaikh-ul-Islam Ibne Taimiya رحمہ اللہ raqamtaraaz hain: ‘Fuqaha ki istilaah mein zindeeq, Nabi-e-Kareem ﷺ ke zamane mein ke munaafiq ko kehte hain. Wo is tarah ke islam zaahir kare aur islam ke alaawa kuch (aur) chupaae rakhe, chaahe koi deen chupaae jaese yahood-o-nasaara waghaera ka deen, ya wo munaafiq muattil (sifaat-e-Ilaahi ka munkir) aur khaaliq-e-kaaenaat, aakhirat aur aamaal-e-saaleha ka munkir ho aur baaz log kehte hain ke zindeeq saane’ (صانع) (khaaliq) aur sifaat-e-Ilaahi ke munkir (muattil) ko kehte hain. Ye naam (taareef) bahut se ahle kalaam, awaam aur logo’n ki baate’n naql karne waalo’n ki istilaah mein hai, lekin wo zindeeq jis ke hukm ke silsile mein fuqaha guftagu karte hain wo awwal-uz-zikr taareef hai, kyounke un ka maqsood kaafir-o-ghaer kaafir, murtad-o-ghaer murtad aur uske zaahir karne ya chupaane waale ke darmiyaan farq karna hota hai aur us hukm mein kuffaar-o-murtadeen ki tamaam qisme’n, khwah wo kufr-o-irtidaad mein unke darjaat mukhtalif hi kyoun na ho’n, shaamil hain. Kyounke Allah Azzo Wajal jis tarah ziyaadati-e-imaan ki khabar di hai usi tarah ziyaadati-e-kufr ki bhi khabar di hai. Allah Subhanahu wa Ta’ala ka irshad hai:’

اِنَّمَا النَّسِیۡٓءُ زِیَادَۃٌ فِی الۡکُفۡرِ.

Mahino’n Ka Aage Peeche Kar Dena Kufr Mein Ziyaadati Hai. (Surah-at-Tauba: 36)

Isi tarah ya uske alaawa deegar arkaan ka taarik[185], ya kabeera gunaaho’n ke murtakibeen (bhi) usi hukm mein shaamil hain. Jaesa ke Allah Azzo Wajal ne aakhirat mein baaz kaafiro’n ke bil-muqaabil baaz ko ziyaada azaab dene ki khabar di hai, irshad-e-Baari Ta’ala hai:

اَلَّذِیۡنَ کَفَرُوۡا وَصَدُّوۡا عَنۡ سَبِیۡلِ اللّٰہِ زِدۡنٰہُمۡ عَذَابًا فَوۡقَ الۡعَذَابِ.

[185] T: Tark karne waala, chodhne waala [Urdn]

Jinho'n Ne Kufr Kiya Aur Allah Ki Raah Se Roka Ham Unhe'n Azaab Par Azaab Badhaate Jaaenge. (Surah-an-Nahl: 88)

Ye is baab mein ek (1) bada ahem aur buniyaadi masla hai jiski maarifat zaroori hai 'Imaan-o-Kufr Ke Masaael' mein guftagu karne waale bahut se logon ne is baab ko madde-nazar nahi rakha aur na hi zaahiri-o-baatini hukm ke darmiyaan tameez ki, jabke zaahiri-o-baatini hukm ke darmiyaan farq mutawaatir nusoos aur maaroof ijmaa ke zariye saabit hai. (Yehi nahi) balke ye cheez deen-e-islam mein badeehi taur par maaloom hai, jo shakhs is mein ghaur karega use is baat ka ilm ho jaaega ke ahl-e-hawaa-o-bidaat mein bahut saare log kabhi momin khatakaar aur Rasool Allah ﷺ ki laai hui baaz cheezo'n se jaahil-o-be-khabar hote hain. Aur kabhi (waaqai) baatin ke khilaaf zaahir karne waale munaafiq aur zindeeq hote hain. (Fataawa Ibne Taimiya: V7 P471)

## ⑥ Bidat:

Bidat ka lughwi mafhoom: Bidat arbi zabaan mein deen ki takmeel ke baad us mein kisi nai cheez ke izaafa ko kehte hain. Ya har us manmaani qaul ya amal ko kehte hain jisko Nabi-e-Kareem ﷺ ke baad ejaad kiya gaya ho. (Al-Qaamoos-ul-Muheet: Baab ع Fasl د: P906; Lisaan-ul-Arab: V8 P6; Fataawa Ibne Taimiya: V35 P414) Kaha jaata hai: 'ابتدعت الشيء' 'Maine falaa'n shae ejaad ki', jab koi qaul ya amal bila-kisi saabiq ke ejaad kiya ho. (Mojam-ul-Maqabees Fil Lugha la Ibne Faaris: P119)

Al-gharz 'بدع' ka lafz kisi cheez ke bila kisi misaal-e-saabiq ejaad ke liye hi bola jaata hai aur usi se irshad-e-Baari:

بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ.

Allah Ta'ala Bila Kisi Misaal-e-Saabiq Ke Aasmaano Aur Zameen Ko Wujood Bakshne Waala Hai. (Surah-al-Anaam: 101) Al-Etesaam lish Shaatibi: V1 P49)

Shariyat ki istilaah mein ahle ilm ne bidat ki mukhtalif taareefe'n ki hain, jin mein se baaz taareefe'n baaz ka tatimmah[186] hain. Chand taareefe'n darj-e-zel hain:

① Shaikh-ul-Islam Ibne Taimiya رحمه الله farmate hain: "Deen-e-islam mein

[186] T: Baqiya, bachaa hua, kisi cheez ka aakhri hissa [FL]

bidat har us amr ko kehte hain jise na Allah Ta'ala ne mashroo kiya ho, na hi Allah ke Rasool ﷺ ne, yaane jiski koi sharai haesiyat na ho, na waajib na mustahab". (Fataawa Ibne Taimiya: V4 P107-108)

## Bidat Ki Do (2) Qisme'n Hain:

❶ Aqwaal-o-Aqaaed Mein.

❷ Aamaal-o-Ibaadaat Mein.

Doosri qism, pehle ko shaamil hai aur pehli qism doosre ka baais-o-muharrik[187] hai. (Fataawa Ibne Taimiya: V22 P306)

Imam Ahmad bin hambal aur deegar Aimma Ikraam ke nazdeek aamaal do (2) qism ke hote hain: ❶ Aadaad. ❷ Ibaadaat.

Ibadaat mein asal ye hai ke mashroo[188] ibaadat sirf wohi hai jise Allah ne mashroo qaraar diya hai, jabke aadaat mein asal ye hai ke jin umoor se Allah Ta'ala ne mana farma diya hai unke alaawa kisi baat se mana na kiya jaae. (Fatawa Ibne Taimiya: V4 P196)

Neez farmate hain: "Bidat wo aqaaed-o-ibaadaat hain jo Kitabullah, Sunnat-e-Rasool ﷺ aur Ijma-e-Ummat ke khilaaf ho'n. Jaese khawaarij, rawafiz, qadariya, jahmiya waghaera ke aqwaal. Isi tarah un logo'n ki ibaadate'n jinho'n ne masjido'n mein naachne, gaane, daadhiyaa'n mundane aur hasheesha (bhang) peene ko ibaadat samajh rakha hai, ye aur is tarah ki deegar wo bahut si ibaadate'n bidaat ke qabeel se hain jinhe'n Kitab-o-Sunnat ke mukhalifeen ibaadat samajh kar anjaam dete hain. Wallaahu Aalam". (Fatawa Ibne Taimiya: V18 P346; V35 P414)

② Imam Shatibi رحمہ اللہ Farmate hain: "Bidat deen-e-islam mein ejaad-karda wo tariqa hai jo ba-zaahir shariyat ke mushaaba[189] ho, jis par chal kar Allah ki ibaadat mein mubaalagha[190] maqsood ho".

Ye taareef un logo'n ki raae ke mutaabiq hai jo bidat ko ibaadaat ke saath khaas karte hue aadaat ko usse khaarij samajhte hain, albatta

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[187] T: (مُحَرِّک) Harkat dene waala, ubhaarne waala [RKT]
[188] T: (مَشْرُوع) (Shariyat ki roo-se) mutaiyyan, muqarrar [RKT]
[189] T: (مُشَابہ) Milta-julta, maanind, misl, mutaabiq, ham-shakl [RKT]
[190] T: (مُبالَغہ) Hadd se ziyaada, hadd se badh kar taareef ya buraai karna [RKT]

aadaati umoor ko bidat mein shaamil samajhne waalo'n ke nazdeek bidat ki taareef you'n hai: 'Bidat deen-e-islam mein ejaad-karda har wo tariqa hai jo ba-zaahir shariyat ke mushaaba ho, jis par chal kar wohi maqsood[191] ho jo shariyat se maqsood hota hai'. (Al-Etesaam li Abi Ishaq Ibrahim bin Musa Shatibi: V1 P50-56)

Phir Imam Shatibi رحمہ اللہ ne apni doosri taareef ki raushni mein ye saabit kiya hai ke aadaat choonke aam umoor-e-zindagi se taalluq rakhti hain is liye un mein bidat nahi hoti. Albatta unhe'n ibaadat samajh kar anjaam diye jaane, ya ibaadat ke qaaem-muqaam samajhne ke sabab un mein bidat daakhil ho jaati hai, to isse maaloom hua ke Imam Shatibi رحمہ اللہ ne dono taareefo'n ke darmiyaan tatbeeq[192] di hai aur jin umooor mein taabbud[193] laazimi hai unki misaal khareed-o-farokht, nikaah-o-talaaq, ijaarah-daari[194] aur jaraaem-o-khusumaat[195] waghaera se di hai, kyounke ye umoor kuch aese sharai sharaaet-o-zawaabit se muqaiyyid[196] hain jin mein mukallaf[197] ka koi ikhtiyaar nahi. (Al-Etesaam lish Shatibi: V2 P568, 569, 570, 594)

③ Haafiz Ibne Rajab رحمہ اللہ farmate hain: 'Bidat se muraad wo nau-ejaad-karda umoor hain jin ki shariyat mein koi asal na ho, rahe wo umoor jin ki asal shariyat mein maujood hai to wo shar-an bidat nahi kehlaaenge. Go, lughwi istilaah[198] mein bidat hain. Chunache jis ne bhi koi aesi cheez ejaad karke deen ki taraf mansoob ki jiski deen mein koi asal nahi to wo gumraahi hai aur deen usse bari hai, chaahe wo eteqaadi masaael ho'n, ya aamaal-o-aqwaal ho'n, khwah zaahiri ho'n ya baatini'. (Jaame-ul-uloom wal Hikam: V2 P127-128 (maamooli tasarruf ke saath)

Salaf-o-saaliheen se kuch bidato'n ke istihsaan[199] ki jo baat manqool

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[191] T: (مَقصُود) Matlab, maqsad, gharz, mansha, khulasa-e-kalaam [RKT]
[192] T: (تَطبِیق) Muwaafaqat, mutaabaqat, baraabar karna [RKT]
[193] T: (تَعَبُّد) Bandagi, ibaadat, ibaadat-guzaari, paarsaai [RKT]
[194] T: (اِجارَہْ داری) Thekadaari, jo muaashara mein dabdaba rakhta ho [RKT]
[195] T: (خُصُومات) Bahes-o-mubaahasa, tanaazaat [RKT]
[196] T: (مُقَیَّد) Paaband mashroot [RKT]
[197] T: (مُکَلَّف) Paaband [RKT]
[198] T: (اِصْطِلاح) Wo lafz jiske koi khaas maane kisi ilm ya fan wagahera ke maahireen ne ya kisi jamat ne muqarrar kar liye ho'n, technical term, terminology [RKT]
[199] T: Pasandeedgi, accha samajhna, bhalaai [RKT]

hai un se lughwi maane mein bidat muraad hai, na ke sharai istilaah mein. Chunache usi qabeel[200] se Umar bin Khattab ﷺ ka qaul bhi hai, jab unho'n ne Ramzan-ul-Mubaarak mein logo'n ko ek (1) imam ki iqtida mein ba-jamaat taraweeh adaa karne ke liye jama kiya aur phir logo'n ko ek (1) imam ki iqtida mein ba-jamaat taraweeh adaa karte dekh kar farmaya:

Kitni acchi bidat hai ye. نعمت البدعة هذه. (Saheeh Bukhari: H2010)

Umar ﷺ ke farman ka matlab ye tha ke ye amal is shakl mein is waqt se pehle anjaam na diya jaata tha, albatta shariyat mein iske usool-o-dalaael maujood the, jin se ye masla mustambat[201] tha. Alaa wajhil misaal chand dalaael hasb-e-zel hain:

① Nabi-e-Kareem ﷺ Sahaba Ikraam ﷺ ko qiyaam-e-ramzan par ubhaarte aur uski raghbat dilate the aur Sahaba Ikraam ﷺ Nabi-e-Kareem ﷺ ke zamane mein masjid mein mukhtalif jamato'n mein aur infiraadi taur par bhi qiyaam-ul-lail adaa karte the. Aur khud Aap ﷺ ne bhi Sahaba Ikraam ﷺ ko kai raate'n ba-jamaat qiyaam-ul-lail padhaya aur phir is khauf se ruk gae ke kahee'n ummat par qiyaam-ul-lail (taraweeh) farz na ho jaae aur log uski adaaegi na kar sake'n aur ye khauf Nabi-e-Kareem ﷺ ki wafaat ke baad jaata raha. (Saheeh Bukhari: H2012)

② Nabi-e-Kareem ﷺ ne apne Khulafa-e-Raashideen ki ittiba aur paerawi ka hukm diya hai aur ye amal Khulafa-e-Raashideen ki sunnato'n mein se hai. (Jaame-ul-Uloom wal Hikam: V2 P129)

Bidat Ki Do (2) Qisme'n Hain:

① Bidat-e-Mukaffirah: Ye wo bidat hai jiska murtakib daaera-e-islam se khaarij ho jaata hai.

② Bidat-e-Mufassaqah: Ye wo bidat hai jiska murtakib daaera-e-islam se khaarij nahi hota. (Al-Etesaam lish Shatibi: V2 P516 aur is kitab ka P153-155)[202]

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[200] T: (قَبِيل) Qism, giroh, silsila, sort, kind, category [RKT]

[201] T: (مُسْتَنْبَط) Istimbaat kiya gaya, nikaala hua, akhaz kiya gaya, chuna gaya, bataur-e-natija nikaala hua [RKT]

[202] T: Is roman urdu kitab ka safha number hoga: P110-112

## Doosre Baab Par Sarsari Nazar

Doosra Baab: Takfeer Ke Baab Mein Ahle Sunnat wal Jamaat Ka Mauqif

❁ Pehli Fasl: Ahle Sunnat Ka Mauqif Aur Unki Daleel

Pehla Mabhas: Ahle Sunnat wal Jamaat Ka Mauqif

Doosra Mabhas: Unki Mauqif Ki Daleel

❁ Doosri Fasl: Kufr Ki Qisme'n Aur Khatarnaak Takfeeri Umoor

Pehla Mabhas: Kufr Ki Qisme'n

Pehla Matlab: Wo Kufr Jo Millat-e-Islamiya Se Khaarij Kar Deta Hai

Doosra Matlab: Wo Kufr Jo Millat-e-Islamiya Se Khaarij Nahi Karta

Doosra Mabhas: Islam Ko Todne Aur Us Mein Naqs Paeda Karne Waale Umoor

Pehla Matlab: Shariyat Ki Khilafwarziyo'n Ki Qisme'n

Doosra Matlab: Khatarnaak Aur Ba-kasrat Waaqe Hone Waale Nawaaqiz Aur Takfeer Umoor.

Teesra Matlab: Nifaaq Ki Qisme'n.

Chautha Matlab: Qabro'n Ke Paas Anjaam De Jaane Waali Bidaat Ki Qisme'n

Teesra Mabhas: Takfeeri Umoor Ki Buniyaade'n

## Pheli Fasl: Ahle Sunnat Ka Mauqif Aur Unki Daleel

### Pehla Mabhas: Ahle Sunnat wal Jamaat Ka Mauqif

Nabi-e-Kareem ﷺ ne apni wafaat ke baad apni ummat ke tihattar (73) firqo'n mein taqseem ho jaane ki khabar di hai. Neez, aap ne ye bhi bataya hai ke un mein se ek (1) firqa najaat paaega aur baqiya firqe jahannum-raseed honge. Chunache aap se najaat yaafta jamaat aur uski sifat ke baare mein sawaal kiya gaya to aap ne bataya ke wo log wo honge jo aap aur aap ke Sahaba Ikraam ke naqsh-e-qadam par gaamzan honge aur aaj ham ummat ke firqo'n mein se Ahle Sunnat wal Jamaat ke alaawa kisi aur ko Nabi-e-Kareem ﷺ aur aap ke Sahaba رضي الله عنهم ke muwaafiq nahi paate. (Al-Firq Baen-ul-Firq li Abdul Qaahir bin Taahir al Baghdadi: P318 (qadre tasarruf ke saath))

Rasool Allah ﷺ ka irshad-e-giraami hai:

افترقت اليهود على إحدى وسبعين فرقةً، فواحدة في الجنة وسبعون في النار، وافترقت النصارى على اثنتين و سبعين فرقةً، فإحدى و سبعون في النار، وواحدة في الجنة، والذي نفسي بيده لَتَفْتَرِقَنَّ أمتي على ثلاث و سبعين فرقةً، فواحدة في الجنة واثنتان و سبعون في النار.

Yahood ikhattar (71) firqo'n mein taqseem hue, un mein se ek (1) jannati hai aur sattar (70) jahannami. Aur Nasara (isaai) bahattar (72) firqo'n mein taqseem hue, un mein se sirf ek (1) jannati hai aur ikhattar (71) jahannami. Aur us zaat ki qasam jis ke haath mein meri jaana hai, yaqeenan meri ummat tihattar (73) firqo'n mein taqseem hogi, un mein se sirf ek (1) firqa jannati hoga aur bahattar (72) firqe jahannami honge. (Sunan Abu Dawood: V4 P197; Musnad Ahmad: V2 P332; Sunan Tirmizi: V5 P25; Sunan Ibne Majah: V2 P1322, Auf bin Maalik se riwayat hai; Dekhiye Saheeh-ul-Jaame us Sahgheer: V1 P357)

Ahle Sunnat wal Jamaat hi ahle haq hain aur unke alaawa baqiya firqe Ahle Bidat hain. Ahle Sunant naslan baad nasl Sahaba Ikraam رضي الله عنهم, unke nahj[203] par gaamzan cheeda[204] taabaeen, phir Ashaab-ul-Hadees (mohaddiseen) aur aaj tak unke paerukaar fuqaha aur mashriq-o-

[203] T: (نَہج) Taur, tariqa, andaaz, dhang, qaaeda, usool [RKT]
[204] T: Muntakhab, pasandida [RKT]

maghrib mein muntashir unke aam muttabieen ﷺ hain. (Al-Fasl Fil Milal Wal Ahwaa wan Nihal la Ibne Hazam: V2 P113)

Ahle Sunnat wal Jamaat Allah ke asma-e-husna, uski aayaat aur sifaat ke baab mein ahle taateel (تَعْطِيل) aur ahle tamseel (تَمْثِيل) ke darmiyaan hain. Ahle taateel wo log hain jo Allah ke asma aur uski aayaat mein ilhaad[205] se kaam lete hain aur Allah ne apni zaat ko jin sifaat se muttasif kiya hai unke haqaaeq ki nafi karte hain. Hatta ke unho'n ne Allah ko maadoom aur mardo'n ke mushaaba qaraar diya hai aur ahle tamseel wo log hain jo Allah ke liye misaale'n bayan karte hain aur use uski makhluqaat se tashbeeh dete hain. Chunache Ahle Sunnat un sifaat par imaan rakhte hain jin se Allah ne apni zaat ko muttasif kiya hai, na kisi qism ki tehreef karte hain, na nafi karte hain, na hi kaifiyat bayan karte hain aur na tamseel se kaam lete hain. Neez, Allah ki takhleeq aur amr ke baab mein Allah ki qudrat ko jhutlaane waalo'n aur Allah ke deen ko kharaab karne waalo'n ke darmiyan hain. Allah ke deen ko jhutlaane waale wo log hain jo Allah ki qudrat-e-kaamila, mashiyyat-e-aamma aur uske har chee zke Khaaliq hone par imaan nahi laate aur Allah ke deen ko kharaab karne waale wo log hain jo Allah ke bando'n se kulli taur par mashiyyat, qudrat aura mal ki nafi karte hain aur amr[206], nahi[207], sawaab[208], aur azaab waghaera ka inkaar karke un mushrikeen ke misl ho jaate hain. Jinho'n ne kaha tha:

لَوْ شَآءَ اللّٰهُ مَآ اَشْرَكْنَا وَلَآ اٰبَآؤُنَا وَلَا حَرَّمْنَا مِنْ شَيْءٍ.

Agar Allah chaahta to na ham shirk karte na hamare aaba-o-ajdaad aur na hi ham kisi cheez ko haraam qaraar dete. (Surah-al-Anaam: 148)

Chunache Ahle Sunnat is baat par imaan rakhte hain ke Allah Ta'ala har cheez par qaadir hai use bando'n ko hidayat dene aur unke dilo'n ko palatne (pherne) ki qudrat hai. Aur ye ke wo jo chaahe wohi hoga aur jo na chaahe wo nahi ho sakta. Uski chaahat ke baghaer uski sultanat mein koi cheez wuqoo-pazeer nahi ho sakti aur na hi wo apni chaahat

[205] T: (اِلْحَاد) Kufr, usool-e-islam se inkaar ya inhiraaf, laa-mazhabiya, dahriyat [RKT]
[206] T: (اَمْر) Maamla, masla, baat, hukm [RKT]
[207] T: (نَہی) Wo hukm jo kisi kaam ko rokne ke liye de'n, rok, mumaaniat [RKT]
[208] T: Neki, nek kaam [FL]

ki tanfeez se aajiz hai. Neez, ye ke wo ayaan[209], sifaat[210] aur harakaat[211] tamaam cheezo'n ka Khaliq hai aur is baat par bhi imaan rakhte hain ke banda bhi qudrat, mashiyyat aura mal ka maalik aur saahib-e-ikhtiyaar hai, use majboor ke naam se mausoom nahi karte, kyounke majbooran use kehte hain jise apni chaahat ki nifaaz se majboor kiya gaya ho. Allah Azzo Wajal ne bande ko apne fe'l ka ikhtiyaar diya hai chunaache wo saahib-e-ikhtiyaar-o-iraada hai aur Allah Subhanahu wa Ta'ala uska aur uske ikhtiyaar-o-iraada ka Khaliq hai aur uski koi misaal nahi, kyounke Allah ke misl koi cheez nahi na uski zaat mein, na sifaat mein aur na hi uske afaal mein.

Aur Ahle Sunnat asma-o-ahkaam aur waad-o-waeed ke baab mein waeed ye aur murjiya ke darmiyan hain. 'Waeediya' jo ke musalmano mein se kabaaer ke murtakbeen ko hamesha-hamesh ke liye mustahiq jahannum aur imaan se bilkulliya khaarij samajhte hain. Neez, Nabi-e-Kareem ﷺ ki shafaa-at ko jhutlaate hain aur 'murjiya' jo kehte hain ke faasiqo'n ka imaan Ambiya علیہم السلام ke imaan ke misl hai aur aamaal-e-saaliha deen-e-islam mein daakhil nahi hain aur waeed-o-azaab ka bil-kulliya inkaar karte hain.

Chunache Ahle Sunnat wal Jamaat is baat par imaan rakhte hain ke faasiq musalmano ke paas 'kuch' aur 'asal imaan' hua karta hai, unke paas wo mukammal waajbi imaan nahi hota hai jisse wo mustahiq-e-jannat qaraar paae'n, lekin wo hamesha-hamesh jahannum meni bhi nahi rahenge balke un mein se jiske bhi dil mein ek (1) daana ya raai ke daana ke baraabar imaan hoga use jahannum se nikaala jaaega aur Nabi-e-Kareem ﷺ ne apni shafaa-at apne ummat ke kabeera gunaaho'n ke murtakibeen ke liye zakheera kar rakhi hai.

Neez, Ahle Sunnat Sahaba-e-Rasool ﷺ ke baare mein ghaaliya (غالِيَه) aur jaafiya (جافِيَه) ke darmiyan hain 'ghaaliya' jo Ali رضی اللہ عنہ ke baare mein ghuloo se kaam lete hain. Unhe'n Abu Bakr-o-Umar رضی اللہ عنہما se afzal qaraar dete hain aur ye aqeeda rakhte hain ke wo (Ali رضی اللہ عنہ) Imam Maasoom

[209] T: (عَیاں) Zaahir, khula, aashkaar [RKT]
[210] T: (صِفات) Ausaaf, khoobiyaa'n, haalat, kaefiyat [RKT]
[211] T: (حَرَکات) Aamaal, kirdaar RKT]

hain aur Abu Bakr-o-Umar ﷺ maasoom nahi, aur ye ke Sahaba ne 'nauzubillah' zulm-o-naa-insaafi se kaam liya hai. Neez unho'n ne unke baad ummat ko faasiq aur kaafir qaraar diya aur basa-auqaat Ali ﷺ ko Nabi-e-Kareem ﷺ aur Allah Ta'ala ke muqaam par laa-khada kiya aur 'jaafiya' jo Ali aur Usman ﷺ ke kufr ka aqeeda rakhte hain aur un dono aur unse mohabbat rakhne waalo'n ka khoon halaal samajhte hain aur un dono ko gaali dena (bura-bhala kehna) mustahab samajhte hain aur Ali ﷺ ki khilaafat-o-imaamat mein qadh[212] aur taan-o-tashnee karte hain.

Isi tarah Ahle Sunnat wal Jamaat ke tamaam abwaab mein wast[213] mein hain kyounke wo Allah ki kitab aur uske Rasool ki sunnat aur jis cheez par saabiqeen awwaleen muhajireen-o-ansaar aur unke sacche muttabieen muttafiq hain use laazim pakadne waale hain. (Fatawa Ibne Taimiya: V3 P373-375)

Raha takfeer ke baab mein Ahle Sunnat wal Jamaat ka aqeeda to wo mazhab-e-irja aur waeediya[214] ke darmiyan hain:

Chunache Ahle Sunnat kehte hain ke banda agar gunah se tauba karle to uski maghfirat ho jaaegi aur agar tauba na kare to wo Allah ki mashiyyat-tale hoga, agar Allah chaahe to use bakhsh de aur chaahe to azaab de. Kyounke Allah Azzo Wajal ka irshad hai:

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿۵۳﴾ وَاَنِيْبُوْٓا اِلٰى رَبِّكُمْ وَاَسْلِمُوْا لَهٗ.

Aap Keh Deejiye! Ke Aye Mere Bando'n Jinho'n Ne Apne Nafso'n Par Zulm Kya Hai Allah Ki Rahmat Se Maayoos Na Ho, Beshak Wo Bakhshne Waala Meherbaan Hai Aur Apne Rabb Ki Taraf Rujoo Ho Jaao Aur Uske Taabe-farmaan[215] Ban Jaao. (Surah-az-Zumar: 53-54)

Ye mazhab un dono mazaahib ke darmiyaan hai jin mein se ek (1)

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[212] T: (قَدْح) Bura-bhala kehna, nukta-cheeni, hajoo, taana-zani [RKT]
[213] T: (وَسْط) Beech, darmiyaan [RKT]
[214] T: وعيديه
[215] T: (تابع فرمان) Farmabardaar, paaband, mutee [RKT]

fareeq kehta hai ke imaan ke saath koi gunah muzir[216] nahi aur doosra fareeq waeed ka qaael hai, baae'n-taur[217] ke kabeera gunaaho'n ka murtakib jahannum mein hamesha-hamesh rahega.

Aur Ahle Sunnat kehte hain ke bando'n ko itaa-at ka hukm diya gaya hai aur maasiyat se mana kiya gaya hai, gunaah ke irtikaab par azaab se do-chaar honge aur itaa-at karne par sawaab ke mustahiq honge, chunache gunaah se agar taaeb na honge to azaab ke mustahiq qaraar paaenge, illa ye ke Allah Ta'ala unki tauba qubool farma le (aur apni rahmat se maaf karde).

Aur Ahle Sunnat wal Jamaat ke nazdeek imaan mein kami aur ziyaadati waaqe hoti hai, ziyaadati itaa-at se aur kami gunaah se waaqe hoti hai. (Al-Ajooba al Mufeeda Alaa As-alah tul Aqeeda: P58)

Irshad-e-Baari hai:

وَاِذَا مَآ اُنْزِلَتْ سُوْرَةٌ فَمِنْهُمْ مَّنْ يَّقُوْلُ اَيُّكُمْ زَادَتْهُ هٰذِهٖٓ اِيْمَانًا ۚ فَاَمَّا الَّذِيْنَ اٰمَنُوْا فَزَادَتْهُمْ اِيْمَانًا وَّهُمْ يَسْتَبْشِرُوْنَ.

Aur Jab Koi Soorah Naazil Ki Jaati Hai To Baaz Munafiqeen Kehte Hain Ke Us Soorah Mein Tum Mein Se Kiske Imaan Ko Ziyaada Kiya Hai, So Jo Log Imaan Waale Hain Us Soorah Ne Unke Imaan Ko Ziyaada Kiya Hai Aur Wo Khush Ho Rahe Hain. (Surah-at-Tauba: 124)

Aur kabeera ka murtakib naaqis-ul-imaan hota hai, apne imaan ke sabab momin aur irtikaab-e-kabeera ke sabab faasiq hota hai.

Isi tarah Ahle Sunnat Ashaab-e-Rasool ke baare mein bhi wast hain, wo kehte hain ke Sahaba Ikraam ﷺ sab ke sab aadil the, albatta unhe'n kufr se kamtar gunaaho'n se bhi maasoom nahi qaraar dete, lekin (ye aqeeda rakhte hain ke) unke paas is qadr nekiyaa'n hain jo unke gunaaho'n par chaai hui hain aur unhe'n unke us muqaam-o-martaba par rakhte hain jis par Allah aur uske rasool ne rakha hai. Chunache Ali ﷺ ke baare mein ghuloo se kaam nahi lete aur na hi Abu Bakr-o-Umar ﷺ ki takfeer karte hain. Balke un sab se mohabbat karte hain aur Ali-

[216] T: (مُضِر) Ghair-mufeed, nuqsaan pohonchane waala [RKT]
[217] T: (بَائِنٌ طَور) Is tarah, aise, you'n [Urduurban]

o-Muawiya ﷺ ko gumraah nahi kehte, balke (ye aqeeda rakhte hain ke) ummat mein sabse afzal Abu Bakr hain, phir Umar, phir Usman, Phir Ali ﷺ. (Al-Ajooba al Mufeeda Alaa As-alah tul Aqeeda: P60)

Imam Tahawi ﷺ farmate hain: “Ham ahle qibla mein se kisi ko bhi kisi gunaah ke sabab kaafir nahi kehte jab tak ke wo use halaal na samjhe[218], aur ham ye bhi nahi kehte ke imaan ke saath gunahgaar ko gunaah nuqsaan na pohonchaaega aur ham mohsin (nekukaar) musalman ke liye ummeed rakhte hain ke Allah Ta’ala unhe’n maaf farmaega aur apni rahmat se unhe’n jannat mein daakhil karega, ham un par maamoon[219] nahi hote, na hi unke liye jannat ki shahaadat dete hain, ham un mein se gunahgaar ke liye dua-e-istighfaar karte hain aur unke baare mein Allah se darte hain aur unhe’n na-ummeed nahi karte, be-khaufi aur naa-ummeedi dono cheeze’n insaan ko millat se khaarij kar deti hain. Ahle Qibla ke liye haq ki raah in dono (khauf-o-rajaa) ke darmiyan hai”. (Sharah Aqeeda Tahawiya: P355)

Imam Tahawi ﷺ mazeed farmate hain: “Ham apne qibla waalo’n ko jab tak wo Nabi-e-Kareem ﷺ ki laai shariyat ke motarif[220] ho’n aur aap ke har farmaan aur har khabar ki tasdeeq karne waale ho’n, musalman-o-momin kehte hain. Rasool Allah ﷺ ka irshad hai:”

مَن صَلَّى صَلَاتَنَا، واسْتَقْبَلَ قِبْلَتَنَا، وأَكَلَ ذَبِيحَتَنَا فَهُوَ الْمُسْلِم لَهُ مَالنا و عليه ما علينا.

Jis ne hamari namaz padhi, hamare qibla ka istiqbaal kiya aur hamara zabiha khaaya wo musalman hai, jo hamare liye hai wohi uske liye aur jo ham par waajib hai wohi us par bhi. (Saheeh Bukhari Ma Fath-ul-Baari: V1 P496 ba-riwayat Anas ﷺ) (Us mein alfaaz is tarah hain: ’له ما للمسلم و عليه ما على المسلم’ ye Hadees As-Saheeha mein bhi hai: H303)

Shaikh ﷺ is baat ki taraf ishara kar rahe hain ke islam aur iman ek (1)

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[218] Shaikh ﷺ khawaarij ki tardeed ki taraf ishaara kar rahe hain jo har gunah par takfeer ke qaael hain. Warna bahut se aimma ne mutlaq taur par ye kehne se ehteraaz kiya hai ke: “Ham kisi gunah ki bina par kisi ki takfeer nahi karte”. Balke ye kaha jaaega ke “Ham har gunah ke sabab logo’n ki takfeer nahi karte”, jaesa ke khwaarij ka aqeeda hai.

[219] T: (مامُون) mehfooz, be-khauf, khatre se baahar, aman mein [RKT]

[220] T: (مامُون) mehfooz, be-khauf, khatre se baahar, aman mein [RKT]

hi shae hai aur musalman gunah ke irtikaab ke sabab us waqt tak islam se khaarij nahi hoga jab tak ke use halaal na samjhe. Aur aa'n-mausoof ke 'hamare qibla waale…' kehne se muraad wo hai jo islam ka daawedaar ho. Kaaba ka istiqbaal[221] kare, garche hawa-parasto'n aur gunahgaaro'n mein se ho, ba-sharte-ke wo Rasool Allah ﷺ ki laai hui kisi baat ko na jhutlaae. (Sharah Aqeeda Tahawiya: P350 (4th edition) jiski tehqeeq ahle ilm ki ek (1) team ne ki hai)

Ahle Sunnat is baat par muttafiq hain ke kabeera gunah ka murtakib aesa kufr nahi karta jis ke sabab wo millat-e-islamiya se bil-kulliya khaarij ho jaae, kyounke agar wo aesa kufr karta jisse millat se khaarij ho jaae to wo murtad qaraar paata aur use behre-soorat qatl kar diya jaata, na wali-e-qisaas ki maafi qubool ki jaati aur na hi zina, chori aur sharaab-khori waghaera ki hade'n hi us par qaaem ki jaatee'n.

Is baat ka butlaan[222] aur kharaabi deen-e-islam mein badeehi taur par maaloom hai.

Neez, Ahle Sunnat is baat par bhi muttafiq hain ke kabeera ka murtakib iman-o-islam se khaarij nahi hota hai, na kufr mein daakhil hota hai, aur na hi kaafiro'n ke saath hamesha-hamesh ke liye mustahiq-e-jahannum hoga, jaesa ke mo'tazala ka aqeeda hai. (Sharah Aqeeda Tahawiya: P360-361) Raha wo shakhs jo kabeera gunaaho'n masalan zina ya sharaab-noshi ya sood-khori ya haraam nafs ke qatl-e-naahaq waghaera ka irtikaab halaal samajhte hue kare, to wo ba-ijmaa-e-muslmieen kaafir ho jaaega. Chunache jo kabeera gunaah ka irtikaab use halaal samajhte hue karega usse tauba karwaai jaaegi, agar tauba karle to theek, warna deen-e-islam se murtad hone ke sabab use qatl kar diya jaaega.

Aur kabhi isnan ke paas imaan aur uske furoo[223] ka kuch hissa hota hai jisse wo madh-o-sana aur sawaab ka mustahiq hota hai aur kufr-o-nifaaq ka kuch hissa hota hai jisse wo mazammat aur azaab ka mustahiq hota hai aur fuqaha ki guftagu mein murtad se muraad wo

[221] T: (اِسْتِقْبال) Rukh karna, mu'n karna [RKT]
[222] T: (بُطْلان) Baatil karne ya hone ka amal [RKT]
[223] T: (فُرُوع) Zeli/zimni/maa-tahat masaael jo kisi kulliye se akhaz kiye jaae'n [RKT]

shakhs hai jiske paas imaan ka itna hi hissa na ho jisse uska khoon maaf kiya jaa sake.

## Kuffaar Do (2) Tarah Ke Hain:

Ek (1) wo kuffaar jo sire se deen-e-islam mein daakhil hi na hue aur na hi Muhammad ﷺ par iman lane ki taraf mansoob hue. Jaese ummi (an-padh log), mushrikeen, ahle kitab (yahood-o-nasaara), majoosi (aatish-parast), buth-parast, dehriya aur falaasafa[224] aur unke alaawa deegar kuffaar… un tamaam logo'n ke kufr, badbakhti, unke hamesha-hamesha jahannum mein rehne aur jannat ke haraam hone par kitabullah, sunnat-e-rasool aur ijma-e-ummat dalaalat-kunaa'n hain. Is mein un ke jaahil-o-aalim, an-padh, kitaabi (jise kitab diya gaya ho), aur aam-o-khaas waghaera mein koi farq nahi. Ye cheez deen-e-islam mein badeehi taur par maaloom hai, to guftagu kuffaar ki us qism ke baare mein nahi, balke us doosri qism ke baare mein hai jo deen-e-islam ki taraf mansoob aur Muhammad ﷺ par imaan laane ke daawedaar hain. Phir us daawe ke baad unse aesi cheeze'n sarzad hoti hain jo us asal ke manaafi hoti hai aur uske bawujood unka gumaan hota hai ke wo deen-e-islaam par qaaem aur uske maanne waale hain, to aese logo'n ki takfeer ke kai asbaab hain jo majmooi taur par Allah aur uske Rasool ki takzeeb aur uske deen aur uske lawaazim[225] ke adm-iltizaam ki taraf laut-te hain, un mein se chand asbaab darj-e-zel hain:

## Pehla Sabab: Allah Aur Uske Rasool ﷺ Ke Saath Shirk:

① Allah Ta'ala ke saath shirk: Khwah Ruboobiyat mein shirk ho, yaane ye aqeeda rakhe ke baadshahat ya tadbeer, ya baaz makhluqaat ki takhleeq mein koi Allah ka shareek hai waghaera. Ya Uloohiyat-o-ibaadat mein shik ho, yaane kisi bhi qism ki koi ibaadat ghaerullah ke liye anjaam de, jaese ghaerullah ko pukaare, ya uske liye sajda kare, ya uske liye zibah kare, ya uski nazr maane, ya ye aqeeda rakhe ke Allah ke saath koi aur bhi ibaadat ka mustahiq hai, ya apne aur Allah ke darmiyan waaste qaaem karke unki qurbat haasil kare, taake wo use

[224] T: (فَلاسِفَه) Ulama-e-faslafa, falsafa ke maahireen, falsafi [RKT]
[225] T: (لَوازِم) Zaroori cheeze'n, zaroori maal-o-asbaab, zaroori saamaan [RKT]

Allah se qareeb kar de'n, jaesa ke mushrikeen ka aqeeda tha jin ke baare mein Allah ne apni kitab mein khabar di hai aur uski misaale'n be-shumaar hain, lekin asal aur marja'[226] yehi hai.

② Raha Rasool Allah ﷺ ke saath Shirk: To us mein ye hai ke Rasool Allah par us waqt tak imaan mukammal nahi ho sakta jab tak ye aqeeda na rakhe ke aap deen ke usool-o-furoo aur tamaam abwaab mein tamaam jinn-o-ins aur arab-o-ghaer-arab tamaam logo'n ki taraf rasool bana kar bheje gae hain aur aap aakhri nabi hain, aap ke baad koi nabi aane waala nahi. Chunache jis ne ye aqeeda rakha ke aap jinno'n nahi, sirf insaano kit araf ya sirf arbo'n ki taraf rasool bana kar bheje gae hain… ya apni risaalat ka daawat kiya, ya kisi muddai-e-risaalat ki tasdeeq ki, to ye aur us jaesi tamaam baate'n Rasool Allah ke saath shirk, Allah ka kufr, Allah aur uske rasool ki takzeeb aur deen-e-islam se khurooj ka sabab hain. (Irshad Ooolil Basaaer wal Albaab un Neel-ul-Fiqa bi Aqrab-ut-Turq was Seer-ul-Asbaab li Abdur Rahman bin Naasir Saadi رحمه الله: P191-193 (qadre tasarruf ke saath)).

## Doosra Sabab: Kitab-o-Sunnat Par Imaan Na Laana:

Banda us waqt tak momin nahi ho sakta jab tak ye aqeeda na rakhe ke Quran Allah ka kalaam hai, mukammal sach aur haq hai, uska iltizaam zaroori hai, chunache jisne Quran ya us mein se kisi hissa ko khwah wo ek (1) aayat hi kyoun na ho, ka inkaar kiya ya uski tauheen ki, ya uska mazaaq udaaya, ya uske jhoot ya man-ghadat hone ka daawa kiya, ya wo daawa kiya jo mulhid zanaadaqa ahle wahdat-o-falaasafa karte hain ke ye awaam aur saada-looh logo'n ki shariyat hai, ya muamalaat ka takhayyul[227] aur isharaat hain us mein haqeeqat ki saraahat nahi hai, to ye saari cheeze'n Quran-e-Kareem ka kufr aur usi tarah deen-e-islam se khurooj ka sabab hain.

Isi tarah jis ne ye gumaan kiya ke use Rasool Allah ﷺ ki laai hui azeem shariyat aur siraat-e-mustaqeem se nikalne ka ikhtiyaar hai aur jisne un

[226] T: (مَرْجَع) Wo lafz jiski taraf zameer laai jaae, wo lafz jiski taraf zameer phire [RKT]
[227] T: (تَخَيُّل) Khayaal karna, khayaal mein laana, soch aur dehaan ki kaefiyat [RKT]

ambiya mein se jin par Allah Ta'ala ya uske rasoon ne nas[228] qaaem ki hai kisi nabi ya Kitab-o-Sunnat mein zikr-karda Allah ki kitaabo'n mein se kisi kitab ka inkaar kiya wo Quran-e-Kareem ko jhutlaane waala hai, kyounke momino'n ka tariqa ye hai ke wo makhlooq ki taraf Allah ke bheje ambiya-o-rasool par naazil-karda tamaam kitaabo'n pa rimaan laate hain, uske rasoolo'n ya kitaabo'n mein se kisi mein koi tafreeq nahi karte hain aur jisne baa's[229], jaza, jannat aur jahannum waghaera ka inkaar kar diya wo Kitab-o-Sunnat ko jhutlaane waala hai aur jisne namaz kay a zakat ya roza ya hajj ki farziyat ka inkaar kiya wo Allah Ta'ala, uske Rasool aur musalmano ke ijma ko jhutlane waala hai aur bi-ijma-e-muslimeen deen-e-islam se khaarij hai aur jo shakhs Kitab-o-Sunnat ke ahkaam mein se kisi zaahir-o-baahir ijma qatai se saabit hukm ka inkaar kare, masalan roti, gaae ya bakri waghaera ki hillat ka inkaar kare, ya zina ya tohmat ya sharaab-noshi ki hurmat ka inkaar kare che-jaaeke ke shirkiya-o-kufriya umoor, to aesa shakhs kaafir, kitabullah, sunnat-e-rasool ka jhutlaane waala aur momino'n ki raah ke alaawa ka paerukaar hain. Isi tarah jisne Allah ki di hui kisi sareeh khabar ya Rasool Allah ki laai hui kisi khabar yaane saheeh aur saheeh hadees ka inkaar kiya wo Allah aur uske rasool ka munkar (kaafir) hai, isi tarah jo un mein se kisi cheez mein use jaanne ke baad jabke aesi cheez se koi laa-ilm nahi hota, shak kare to wo kaafir hai, kyounke wo apne oopar waajbi imaan ka taarik aur Allah ki kitab aur uske rasool ki sunnat ka jhutlaane waala hai. (Irshad Ooolil Basaaer wal Albaab…: P194)

## Ek (1) Zaroori Qaid

Wo ye hai ke ahle qibla mein taaweel karne waale jo gumrah hue aur jinho'n ne Rasool Allah ﷺ par imaan laane, har baat mein aap ki sadaaqat ka aqeeda rakhne, aap ki har baat ko haq jaan kar uska iltizaam karne ke bawujood Kitab-o-Sunnat ke faham mein gahalati ki aur baaz khabri ya amali masaael mein raah-e-sawaab se inhiraaf ka shikaar hue (taaweel aur jahaalat ke sabab) aese logo'n ke deen-e-

[228] T: (نَص) Aisi aayat-e-qurani ya hadees jo sareeh ho, yaane jis mein koi taaweel ki gunjaaesh na ho, quran ki waazeh aayat nez waazeh hadees [RKT]

[229] T: (بَعْث) qiyaamat ke din (hisaab-kitaab ke liye) murdo'n ko qabr se uthaae jaane ka amal ya kaifiyat [RKT]

islam se khaarij na hone, un par kaafiro'n jaesa hukm na lagaane…. Par Kitab-o-Sunnat dalaalat-kunaa'n hain.

Sareeh nusoos se saabit-shuda umoor ki mukhalifat karne waale un jaese bidatiyo'n ke baare mein qaul-e-faesal ye hai ke us baab mein unki kai qisme'n hain:

Un min se jo jaanta hai uski bidat Kitab-o-Sunnat ke khilaaf hai, uske bawujood Kitab-o-Sunnat ko pas-e-pusht daal kar uski paerawi karta hai aur haq waazeh ho jaane ke baad Allah aur uske Rasool ki mukhaalifat karta hai to aese shakhs ki takfeer mein koi shak nahi.

Jo shakhs sharai dalaael aur haq-o-baatil ke darmiyan farq karne waale waajbi ilm ki talab se eraaz karte hue apni jahaalat aur gumraahi ke bawujood ye aqeeda rakhte hue ke wo haq par hai, Kitab-o-Sunnat ko thukraae aur apni bidat se raazi aur khush ho, to aesa shakhs apne oopar Allah ke waajib-karda amr ke tark aur Allah ki haraam-karda amr par jurat ke etebaar se zaalim aur faasiq hai.

Aur un mein kuch usse kamtar hain aur un mein wo bhi hai jo ittiba-e-haq ka mutalaashi aur khwahaa'n[230] hai aur usne uski koshish bhi ki hai. Lekin use koi aesa shakhs mayassar na aaya jo use haq ki wazaahat karke bataae, chunache wo shaksh ahle haq par apne qaul-o-fe'l se jurat karte hue nahi, balke ye samajhte hue ke wo durusti par hai, apne manhaj par qaaem-o-daaem raha, to mumkin hai ke aese shakhs ki khata maaf kardi jaae. Wallahu Aalam

Maqsood ye hai ke is jagah us baat ko malhooz rakhna zaroori hai, kyounke kuch tafsilaat paai gai hain jin se muttasif hone waale ki ahle ilm ne takfeer ki hai aur usi jins ka ek (1) doosra shakhs bhi hai jiski takfeer nahi ki hai. Dono masaael ke darmiyaan farq ye hai ke jin sifaat ki buniyad par use kaafir qaraar diya hai us mein qubooliyat-e-uzr ke liye kisi taaweel ya shabeeh ki gunjaaesh nahi hai aur jin sifaat mein tafseeli guftagu ki hai us mein bakasrat taawilaat maujood hain.

Aur jo cheeze'n us asal mein daakhil hoti hain un mein farishto'n aur

[230] T: Aarzumand, chaahne waala, khwahishmand, talabgaar [RKT]

jinno'n ka inkaar bhi hai, kyounke farishto'n par imaan laana imaan ke che (6) usoolo'n mein se ek (1) hai jiska zikr Quran-e-Kareem ki bahut si soorato'n mein hua hai aur sunnat-e-rasool usse bhari-padi hai, chunache jo us par imaan na rakhe wo Kitab-o-Sunnat par imaan nahi laa sakta, isi tarah jinno'n ka zikr bhi Quran-e-Kareem mein mutaaddid muqamaat par hua hai aur unki zimmedaariyo'n aur sifaat ka bhi zikr maujood hai. Lihaaza unka inkaar bhi Kitab-o-Sunnat ka inkaar hai, isi tarah Quran ya sunnat ya deen ka mazaaq udaana kufr aur usse badh kar hai, kyounke kufr adm-e-imaan ka naam hai, khwah eraaz kare ya muaaraza aur ye muaaraza karne waala hai, isi tarah jo deen-e-islam ke alaawa kisi aur deen ke paerukaar ko khwah wo koi bhi deen ho, kaafir na samjhe ya unke kufr mein shak kare, to ye aqeeda Kitab-o-Sunnat ke nusoos se takraane ke sabab kufr hai, isi tarah jo Ayesha Siddiqa ﵂ par wo tohmat lagaae jisse Allah ne unhe'n baree qaraar diya hai ya Nabi-e-Kareem ﷺ se Abu Bakr Siddiq ﵁ ki sahaabiyat ka inkaar kare to sareeh kitabullah ko jhutlaane ke sabab wo bhi muaariz[231] hai.

Haasil-kalaam ye hai ke jisne Allah aur uske Rasool ﷺ ki di hui khabro'n mein, Allah ya uske Rasool ﷺ ki takzeeb ki wo kaafir hai, ya Allah aur uske Rasool ﷺ ke hukm ki taabedaari na kare (to bhi) kyounke ye saari cheeze'n QoS par imaan ke manaafi hain. Fuqaha ne saheeh takfeeri umoor ki jo tafsilaat zikr ki hain wo usi buniyaadi sabab ki taraf aaed hain, chunache kufr Allah aur uske Rasool ﷺ ka haq hai, lihaaza kaafir wohi hai jise Allah aur uske Rasool ﷺ kaafir qaraar de'n aur wo Rasool Allah ﷺ ki laai hui tamaam ya baaz cheezo'n ka inkaar karna hai, Wallahu Ta'ala Aalam[232] Quran o Sunnat

Takfeer ke masla mein Ahle Sunnat wal Jamaat ke mauqif ka khulaasa ye hai ke wo kehte hain ke ahle qibla mein se faasiq se uske fisq ke sabab mutlaq imaan ki nafi nahi ki jaaegi aur na hi use imaan-e-kaamil se muttasif kiya jaaega. Neez, kehte hain ke: Wo apne imaan ke sabab momin aur irtikaab-e-kabeera ke sabab faasiq hai. Lihaaza na use mutlaq imaan ka naam diya jaaega aur na usse imaan ka itlaaq salb

[231] T: (مُعارِض) Mukhaalif, muqaabil [RKT]
[232] Irshad Oooli Basaaer wal Albaab…: P194-198

kiya jaaega. Aur yaha'n fisq se muraad fisq-e-asghar (chota fisq) hai, yaane kabeera gunaaho'n ka irtikaab, jin ke murtakib par momino'n ke ahkaam jaari karte hue Allah aur uske Rasool ﷺ ne fisq, kufr, aur zulm ka naam diya hai, kyounke Allah Ta'ala ne jhoote ko faasiq ka naam diya hai, irshad-e-Baari hai:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَيَّنُوْٓا اَنْ تُصِيْبُوْا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نٰدِمِيْنَ.

Aye Momino! Agar Tumhe'n Koi Faasiq Khabar De To Tum Uski Acchi Tarah Tehqeeq Kar Liya Karo, Aesa Na Ho Ke Nadaani Mein Kisi Qaum Ko Eeza Pohoncha Do Phir Apne Kiye Par Pashemaani Uthaao. (Surah al Hujuraat: 6)

Iske bawujood insan ko deen-e-islaam se bil-kulliya khaarij nahi kiya hai, aur na usse imaan-e-mutlaq ki nafi farmai hai. Nabi-e-Rahmat ﷺ ka irshad hai:

سباب المسلم فسوق وقتاله كفر.

Musalman ko bura-bhala kehna fisq aur usse qitaal karna kufr hai. (Fath-ul-Baari: V1 P110; Saheeh Muslim: V1 P81)

Aur Nabi-e-Kareem ﷺ ke zamane mein bahut se Sahaba Ikraam ne aapas mein buri-bhali baate'n kee'n, lekin Aap ﷺ ne unhe'n naseehat ki aur islaah farmaai, unki takfeer na ki, balke wo aap ke deeni madadgaar aur wuzara ki haesiyat se baaqi rahe. Allah Subhanahu wa Ta'ala ka irshad hai:

وَاِنْ طَآئِفَتٰنِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا فَاَصْلِحُوْا بَيْنَهُمَا ۚ فَاِنْ ۢ بَغَتْ اِحْدٰىهُمَا عَلَى الْاُخْرٰى فَقَاتِلُوا الَّتِيْ تَبْغِيْ حَتّٰى تَفِيْٓءَ اِلٰٓى اَمْرِ اللّٰهِ.

Agar Musalmano Ki Do (2) Jamate'n Aapas Mein Lad-pade'n To Un Mein Mel-milaap Kara Diya Karo, Phir Agar Un Dono Mein Se Ek (1) Jamat Doosri Jamat Par Ziyaadati Kare To Tum (sab) Us Giroh Se Jo Ziyaadati Karta Hail Ado Yaha'n Tak Ke Wo Allah Ke Hukm Ki Taraf Laut Aae. (Surah-al-Hujurat: 9)

Chunaache Allah ne dono giroho'n ko momin qaraar diya aur unke darmiyan islaah ka hukm diya hai, agarche baaghi (zaalim) giroh se

qitaal karke hi sahi, aur farmaya:

اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَيْنَ اَخَوَيْكُمْ وَ اتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ.

(Yaad rakho) Saare Musalman Bhai-bhai Hain, Pas Apne Do (2) Bhaiyo'n Mein Milaap Kara Diya Karo Aur Allah Se Darte Raho Taake Tum Par Rahem Kiya Jaae. (Surah-al-Hujurat: 10)

Aur unse imaani akhuwwat[233] ki nafi nahi ki, na hi qitaal karne waalo'n ke darmiyaan aur na unke aur baqiya momino ke darmiyan, balke unke darmiyan imaani akhuwwat ko badastoor qaaem-o-daaem rakha.

Isi tarah aayat-e-qisaas mein momino mein se qitaal-o-maqtool dono ke liye imaan saabit aur baaqi rakha, irshad-e-Baari hai:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلٰى ؕ اَلْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْاُنْثٰى بِالْاُنْثٰى ؕ فَمَنْ عُفِيَ لَهٗ مِنْ اَخِيْهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوْفِ وَاَدَآءٌ اِلَيْهِ بِاِحْسَانٍ ؕ

Aye Imana Waalo! Tum Par Maqtoolo'n Ka Qisaas Lena Farz Kiya Gaya Hai, Aazaad-aazaad Ke Badle, Ghulam-ghulam Ke Badle, Aurat-aurat Ke Balde, Haa'n Jis Kisi Ko Uske Bhai Ki Taraf Se Kuch Maafi Dedi Jaae Use Bhalaai Ki Ittiba Karni Chaahiye Aur Aasaani Ke Saath Diyyat Adaa Karni Chaahiye. (Surah-al-Baqara: 178)

Isi tarah wo log jin se Aap ﷺ ne farmaya:

لا تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.

Tum mere baad kaafir na ho jaana ke tum mein ka baaz, baaz ki gardan maare. (Fath-ul-Baari: V13 P26 H7080)

Unhe'n bhi palatne aur phir jaane ke baad musalman kaha, isi tarah khwaarij ki sifat bayan karte hue farmaya:

تَمْرُقُ مَارِقَةٌ عِنْدَ فُرْقَةٍ مِنَ الْمُسْلِمِينَ ، يَقْتُلُهَا أَوْلَى الطَّائِفَتَيْنِ بِالْحَقِّ.

Musalmano ke ikhtilaaf ke waqt ek (1) jamat nikal jaaegi jise dono giroho'n mein se haq se qareeb-tar jamaat qatl karegi. (Saheeh Muslim: V2 P745; Saheeh-ul-Jaame us Sagheer: V3 P54)[234]

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[233] T: (اُخُوَّت) Bhai-chaara, dosti, biradaraana taalluq jo rishte ke alaawa kisi aur nisbat se ho [RKT]

[234] T: Saheeh Muslim: H1843 [RSB]

Aur ye baat maaloom hai ke Ali bin Abi Taalib ﷺ aur Ahle Shaam, unhi dono jamaato'n ke darmiyan se khwaarij nikle the, un dono ke darmiyaan bada azeem maaraka[235] hua tha, (phir bhi) unhe'n musalman qaraar diya. Neez, aap ne apne nawasa Hasan ﷺ ke baare mein farmaya:

ابْنِي هَذَا سَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ.

Mera beta sardaar hai. Anqareeb Allah Ta'ala iske zariye musalmano ke do (2) azeem giroho'n ke darmiyan sulah karaaega. (Saheeh Bukhari: V3 P170)[236]

Chunache Allah Ta'ala ne unke zariye unke waalid (Ali ﷺ) ki wafaat ke baad jamat ke saal do (2) giroho'n ke darmiyan islaah farmaai thi. Wallahil hamd wal Minh

Amal ko fisq ya uske murtakib ko faasiq ka naam dene aur use musalman ka naam de kar us par musalmano ke ahkaam jaari kiye jaane mein koi taaruz nahi hai, kyounke har fisq kufr nahi hota aur na kufr, zulm waghaera ke naam se mausoom kiya jaane waala har amal deen-e-islam se khaarij karne waala hi hota hai. Yahan tak ke uske laazim-o-malzoom mein ghaur kar liya jaae, ye is liye ke kufr, shirk, zulm, fisq, aur nifaaq waghaera alfaaz sharai nusoos mein do (2) tarah waarid hue hain:

① Akbar (Bada): Jo ke insaan ko islam se khaarij kar deta hai, kyounke wo deen ki buniyaado'n ke khilaaf hai.

② Asghar (Chota): Jo ke imaan mein naqs paeda karta hai aur uske kamaal ke manaafi hai, apne murtakib ko islam se khaarij nahi karta.

Chunache kufr se kamtar kufr, shirk se kamtar shirk, zulm se kamtar zulm, fisq se kamtar fisq aur nifaaq se kamtar nifaaq (hota hai).

Aur wo faasiq jo aese gunaaho'n ka murtakib ho jo kufr ko mustalzim[237] nahi hain jahannum mein hamesha-hamesh nahi rahega, balke uska masla Allah ke supurd hai. Agar wo chaahe to apne fazl-o-

[235] T: Ladaai, jung [RKT]
[236] T: Saheeh Bukhari: H3746 [RSB]
[237] T: (مُسْتَلْزِم) Jo apne oopar kisi kaam ko laazim kar le [RKT]

karam se use maaf karke pehle wahla[238] mein hi jannat mein daakhil karde aur agar chaahe to uske gunaaho'n ke ba-qadr jin ka irtikaab karte hue uski maut waaqe hui hai use azaab de aur use jahannum mein hamesha-hamesh na rakhe, balke agar uski maut imaan ki haalat mein hui hai to apni rahmat aur phir sifaarishiyo'n ki sifaarish ke sabab use jahannum se nikaal de. (Ma-aarij-ul-Qubool Sharah Salm-ul-Wusool Ilaa Ilm Usool-ut-Tauheed: V2 P423)

Ahle Sunnat wal Jamaat ka is baat par ijma hai ke gunaah khwah sagheera ho'n ya kabeera agar wo shirk se kamtar ho'n to mahez unke sabab musalman par kufr ka hukm saadir nahi ho sakta. Balke kufr ka hukm us maasiyat ke halaal samajhne ke sabab hoga jiska maasiyat hona muttafiq-alaeh hai. Jaese Allah ki haraam-karda shae ko halaal ya halaal-karda shae ko haraam samajhna. Is masla mein ahle ilm mein se kisi do (2) ka ikhtilaaf nahi ho sakta, kyounke Allah Azzo Wajal ka irshad hai:

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ.

Yaqeenan Allah Ta'ala Us Cheez Ko Nahi Maaf Karta Ke Uske Saath Shirk Kiya Jaae Aur Uske Alaawa Gunaah Jiske Liye Chaahe Bakhsh Deta Hai. (Surah-an-Nisa: 48 & 166)

Raha gunaah par israar karna to kaafir shakhs shahadataen ke iqraar se islam mein daakhil hota hai, aur us elaan ke baad us par musalmano ke se ahkaam jaari hote hain, agarche wo islam zaahir kare aur kufr chupaae rakhe, illa ye ke koi aesi baat kahe ya koi aesa amal kare to irtidaad[239] ko mustalzam ho, kyounke Allah ne hame'n duniya mein is baat ka hukm diya hai ke ham logo'n ke zaahiri haalaat par hukm lagaae'n aur baatin ko aakhirat mein Allah ke faisla ke liye chod de'n, Allah Ta'ala ne zaahir ko nazar-andaaz karne waale par nakeer karte hue farmaya:

وَلَا تَقُوْلُوْا لِمَنْ اَلْقٰٓى اِلَيْكُمُ السَّلٰمَ لَسْتَ مُؤْمِنًا.

Aur Jo Tum Se Salam-alaek Kare Tum Use Ye Na Keh Do Ke Tu Imaan

[238] T: (وَبَلَه) Baari, dafa, (Awwal har cheez ka) [RKT]
[239] T: (اِرْتِداد) Islam ke baad kufr, murtad hona [RKT]

Waala Nahi. (Surah-an-Nisa: 94)

Isi tarah Allah Azzo Wajal ne mahez zabaan se kehne ko maghfirat ka sabab qaraar diya hai, irshad hai:

فَأَثَابَهُمُ اللّٰهُ بِمَا قَالُوْا جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِیْنَ فِیْهَا ؕ وَذٰلِكَ جَزَآءُ الْمُحْسِنِیْنَ.

Is Liye Unko Allah Ta'ala Unke Us Qaul Ki Wajah Se Aese Baagh Dega Jin Ke Neeche Nehre'n Jaari Hongi, Ye Un Mein Hamesha Rahenge Aur Nek Logo'n Ka Yehi Badla Hai. (Surah-al-Maaida: 85)

Lekin agar is musalman se kuch aese aqwaal ya afaal saadir ho'n jo islam ki hadbandi ki etebaar se kufr shumaar hote ho'n to zaroori hai ke ham us shakhs ke taee'n[240] apna (saheeh) mauqif mutaiyyan kare'n, ye masla haakim-o-mahkoom ke etebaar se mukhtalif hai:

## Allah Ke Nafarmaano Aur Gunahgaaro'n Ke Taee'n Haakim Ka Mauqif:

Musalman haakim sharai taur par is baat ka mukallaf hai ke wo ahsan tariqa se bahes-o-mubaahasa ke zariye aese logo'n par hujjat qaaem kare aur phir un par Allah aur uske Rasool ﷺ ka sharai hukm naafiz kare.

① Agar wo daawa kare'n ke wo momin hain, lekin imaan se un par namaz ya hajj ya zakat ya roza laazim nahi hota, kyounke ye cheeze'n islam ke faraaez-o-arkaan mein se nahi hain. Ya namaz padhen aur zina ya sood ya sharaab, ya kufr-o-shirk aur Allah ke hukm ko thukraane ki parchaarak[241] jamat aur giroh se milne ko halaal samjhe'n aur un tamaam cheezo'n mein wo daleel-o-burhaan par ho'n to zaroori hai ke haakim-e-waqt unse sharai tauba talab karne ke baad un par sharai had qaaem kare, kyounke ye log imaan lane ke baad kufr ki taraf palat gae hain.

② Aur agar wo un ibaadaat ki farziyat ka iqraar kare'n lekin ye kahe'n ke unhe'n un tamaam ibaadaat ki paabandi ki taaqat nahi hai aur itaa-at ka waada kare'n, to aese log kufr-o-irtidaad[242] ke hukm se mehfooz

[240] T: Us shakhs ke liye [RSB]
[241] T: (پَرْچارَک) Muballigh, tashheer karne waala, ashaa-at karne waala [RKT]
[242] T: (اِرْتِداد) Islam ke baad kufr, murtad hona [RKT]

hain aur haakim ko chaahiye ke aese amli wasaael ka intizaam kare jo us zaahira ke insidaad[243] ke zaamin aur kafeel[244] ho'n.

③ Lekin agar wo ba-dastoor apni haalat par musir hain, faraaez aur deen ke jumla umoor ka iqraar kare'n, aur un par amal na kare'n ya uske khilaaf amal kare'n to haakim par un ke khilaaf qitaal karna waajib hai.

Chunache Saheeh Bukhari-o-Saheeh Muslim mein hai ke jab Rasool-e-Ameen ﷺ apne Rabb ki taraf muntaqil hue to kuch log zakat ki adaaegi ke munkir ho gae, to Abu Bakr Siddiq ؓ ne unse qitaal kiya aur unse qitaal kiye jaane ki haesiyat se unhe'n murtadeen ki saff mein shaamil kar diya, yaha'n tak ke wo tauba kar le'n aur Umar ؓ ne unke qitaal par nakeer karte hue farmaya: Aap unse kaese qitaal karenge jab ke Rasool Allah ﷺ ne farmaya hai:

أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لاَ إِلَهَ إِلاَّ اللَّهُ. فَمَنْ قَالَهَا فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلاَّ بِحَقِّهِ.

Mujhe logo'n se qitaal ka hukm diya gaya hai, yahan tak ke wo is baat ki shahaadat de'n ke Allah ke siwa koi maabood-e-haqeeqi nahi aur main Allah ka Rasool hoo'n, jab wo aesa karen to unho'n ne mujh se apni jaan-o-maal ko mehfooz kar liya siwaae uske haq ke.

Abu Bakr Siddiq ؓ ne farmaya: Kya Aap ﷺ ne nahi farmaya hai ke 'siwaae uske haq ke?' Allah ki qasam! Agar wo ek (1) rassi bhi jise Rasool Allah ﷺ ko diya karte the, mujhe na denge to main us par unse qitaal karunga. Umar ؓ ne farmaya: Allah ki qasam! Jab maine dekha ke Allah ne jung ke liye Abu Bakr ka seena khol diya hai to mujhe yaqeen ho gay ake wohi haq hai. (Saheeh Bukhari Ma' Fath-ul-Baari: V3 P263: H1399-1400; Saheeh Muslim: V1 P17 H20, 21, 22, 23)

## Mahkumeen (Awaam) Ka Mauqif:

Raha gumraaho'n aur jaahilo'n ke taee'n awaam ka mauqif to musalman ke saamne hikmat, acchi naseehat ke zariye daawat aur hujjat qaaem karke un gunahgaaro'n aur gumraaho'n se mujaadala

[243] T: (اِنْسِداد) Rok, bandish, khaatima, eradication, prevention [RKT]
[244] T: (كَفِيل) Kafaalat karne waala, zaamin, madadgaar, zimmedaar [RKT]

(bahes-o-mubaahasa) ke siwa kuch nahi, yahan tak ke wo apni haqeeqat se aagaah ho jaae'n aur us islam ki saalehiyat ko tasleem kar le'n jiski paerawi ka unho'n ne elaan kiya hai, ya gumraahi par unka israar aur islam ki adm-saalehiyat ka daawa waazeh ho jaae. Taake un par ba-aasaani islam se muratad hone ka hukm lagaya jaa sake. Kyounke aesi haalat mein musalman ko uska ikhtiyaar nahi ke wo logo'n par bil-jumla kufr ka hukm lagaae. Balke har fard par usi etebaar se hukm saadir hoga jis etebaar se uska kirdaar goya uske ahwaal, aqwaal, aur afaal ki raushni mein uska muaamala waazeh hoga. Kyounke islam ne logo'n ke dilo'n ke asraar ko kuredne ka hukm nahi diya hai aur na hi kisi ko Allah ki jannat se kisi ko mehroom karne ya use hataane, dhutkaarne aur mehroom karne ke waseele ke taur par us par kufr ka hukm lagaane ka tasarruf-o-ikhtiyaar hai … Chunache Abu Saeed Khudri ﷺ se marwi hai, wo bayan karte hain:

بعث علي رضى الله عنه باليمن بذهيبة إلى النبي، فَقَالَ صلى الله عليه وسلم "وَيْلَكَ أَوَلَسْتُ أَحَقَّ أَهْلِ الأَرْضِ أَنْ يَتَّقِيَ اللَّهَ " . قَالَ ثُمَّ وَلَّى الرَّجُلُ فَقَالَ خَالِدُ بْنُ الْوَلِيدِ يَا رَسُولَ اللَّهِ أَلاَ أَضْرِبُ عُنُقَهُ فَقَالَ " لاَ لَعَلَّهُ أَنْ يَكُونَ يُصَلِّي " . قَالَ خَالِدٌ وَكَمْ مِنْ مُصَلٍّ يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي لَمْ أُومَرْ أَنْ أَنْقُبَ عَنْ قُلُوبِ النَّاسِ وَلاَ أَشُقَّ بُطُونَهُمْ .

Ali ﷺ ne daraa'n-haale-ki[245] wo yemen mein the. Kuch sona Nabi-e-Kareem ﷺ ki khidmat mein bheja, aap ne use chaar (4) logo'n mein taqseem farmaya. Ek (1) shakhs ne kaha: Allah se dariye! To Aap ﷺ ne farmaya: Teri barbaadi ho, kya main roo-e-zameen par logo'n mein sabse ziyaada Allah se darne ka haqdaar nahi hoo'n? Phir wo waapas ho gaya. Khalid ﷺ ne arz kiya: Aye Allah ke Rasool! Kya main iski gardan na maar doo'n! Aap ﷺ ne farmaya: Nahi, shayad wo namaz padhta ho. Khalid ﷺ ne farmaya: Kitne namazi apni zabaan se aesi baat kehte hain jo unke dil mein nahi hoti! To aap ne irshad farmaya: Mujhe logo'n ke dilo'n ko kuredne aur unke shikam chaak karne ka hukm nahi diya gaya hai. (Saheeh Muslim: V2 P742 H1064)

Ye shakhs, jisne taqseem ke baare mein Nabi-e-Kareem ﷺ ke faesla par eteraaz kiya tha Rasool Allah ﷺ mahez is andesha ki buniyaad par

[245] T: (دَر آں حالے كه) Agarche, halaanke [RKT]

ke ‘shayad wo namaz padhta ho’ us par irtidaad ki hadd qaaem karne (yaane qatl karne) par raazi na hue aur is liye bhi ke namaz uske imaan ki shahaadat deti hai. Aur jab Khalid ﷺ ne farmaya ke ‘Kitne namazi apni zabaan se aesi baat kehte hain jo unke dil mein nahi hoti!’ to Nabi-e-Kareem ﷺ ne ek (1) sunehre qaaeda ‘yaane zaahir par hukm lagaana’ ki taraf hamari rehnumaai farmaai. Kyounke Allah ne logo’n ke dilo’n mein poshida umoor ki haqeeqat ko jaanne ke liye unke pet chaak karne ka hukm nahi diya hai. Is liye ke Allah Ta’ala hi poshida umoor aur dil ke sar-basta raazo’n ko jaanta hai. (Saheeh Muslim Sharah Nawavi: V7 P169; Al-Hukm wa Qaziyya-tut-Takfeer-ul-Muslim: P186) Aur jab tak wo zaahir na ho jaae islam ke manaafi nahi.

## Doosra Mabhas: Ahle Sunnat Ke Mauqif Ki Daleel

Kisi gunah ke sabab jab tak ke uska murtakib use halaal na samjhe, ahle qibla mein se kisi ko kaafir na kehne ke baare mein Ahle Sunnat wal Jamaat ne apne aqeeda-o-mauqif par Kitab-o-Sunnat aur Ijma-e-Ummat ko mustanad[246] banaya hai:

### Awwalan: Kitabullah

Is silsila mein bahut si aayaat hain, chand aayaat hasb-e-zel hain:

① Allah Subhanahu wa Ta’ala ka irshad hai:

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ. وَ اَنِيْبُوْٓا اِلٰى رَبِّكُمْ وَ اَسْلِمُوْا لَهٗ مِنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُوْنَ.

Aap Keh Deejiye! Ke Aye Mere Bando Jinho’n Ne Apne Nafso’n Par Zulm Kiya Hai, Allah Ki Rahmat Se Maayoos Na Ho, Beshak Wo Bakhshne Waala Meherbaan Hai Aur Apne Rabb Ki Taraf Rujoo Ho Jaao Aur Uske Taabe-farmaan Ban Jaao Qabl Iske Ke Tum Par Azaab Aae Phir Tumhari Madad Nahi Ki Jaaegi. (Surah-az-Zumar: 53-54)

② Irshad-e-Baari hai:

وَمَنْ يَّعْمَلْ سُوْٓءًا اَوْ يَظْلِمْ نَفْسَهٗ ثُمَّ يَسْتَغْفِرِ اللّٰهَ يَجِدِ اللّٰهَ غَفُوْرًا رَّحِيْمًا.

[246] T: (مُسْتَنَد) Sanad ya tasdeeq paaya hua, tasdeeq kiya hua, sanad yaafta, motabar [RKT]

Aur Jo Bura Amal Kare Ya Apni Zaat Par Zulm Kare Phir Allah Se Istighfaar Kare To Wo Allah Ko Bakhshne Waala Meherbaan Paaega. (Surah-an-Nisa: 110)

③ Irshad-e-Baari Ta'ala hai:

وَاِنَّ رَبَّكَ لَذُوْ مَغْفِرَةٍ لِّلنَّاسِ عَلٰى ظُلْمِهِمْ ۚ وَاِنَّ رَبَّكَ لَشَدِيْدُ الْعِقَابِ.

Aur Beshak Tumhara Rabb Logo'n Ko Unke Zulm Ke Bawujood Bakhshne Waala Hai Aur Tumhara Rabb Bade Sakht Azaab Waala Hai. (Surah-ar-Raad: 6)

④ Irshad-e-Rabbani hai:

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ.

Yaqeenan Allah Ta'ala Us Cheez Ko Nahi Maaf Karta Ke Uske Saath Shirk Kiya Jaae Aur Uske Alaawa Gunaah Jiske Liye Chaahe Bakhsh Deta Hai. (Surah-an-Nisa: 48 & 166)

⑤ Allah Azzo Wajal ka irshad hai:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِى الْقَتْلٰى ؕ اَلْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْاُنْثٰى بِالْاُنْثٰى فَمَنْ عُفِىَ لَهٗ مِنْ اَخِيْهِ شَىْءٌ فَاتِّبَاعٌ بِالْمَعْرُوْفِ وَاَدَآءٌ اِلَيْهِ بِاِحْسَانٍ ؕ

Aye Imaan Waalo! Tum Par Maqtuleen Ka Qisaas Lena Farz Kiya Gaya Hai, Aazaa-aazaad Ke Badle, Ghulam-ghualm Ke Badle, Aurat-aurat Ke Badle, Haa'n Jis Kisi Ko Uske Bhai Ki Taraf Se Kuch Maafi Dedi Jaae Use Bhalai Ki Ittiba Karni Chaahiye Aur Aasaani Ke Saath Diyyat Adaa Kar Deni Chaahiye. (Surah-al-Baqara: 178)

Chunache Allah Azzo Wajal ne qaatil ko momino'n ke zumrah se khaarij nahi kiya, balke use wali-e-qisaas ka bhai qaraar diya.

⑥ Allah Subhanahu wa Ta'ala ka irshad hai:

وَاِنْ طَآئِفَتٰنِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا فَاَصْلِحُوْا بَيْنَهُمَا ۚ فَاِنْۢ بَغَتْ اِحْدٰىهُمَا عَلَى الْاُخْرٰى فَقَاتِلُوا الَّتِىْ تَبْغِىْ حَتّٰى تَفِيْٓءَ اِلٰٓى اَمْرِ اللّٰهِ ۚ فَاِنْ فَآءَتْ فَاَصْلِحُوْا بَيْنَهُمَا بِالْعَدْلِ وَاَقْسِطُوْا ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ، اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَيْنَ اَخَوَيْكُمْ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ.

Agar Musalmano Ki Do (2) Jamate'n Aapas Mein Lad-pade'n To Un Mein Mel-milaap Kara Diya Karo, Phir Agar Un Dono Mein Se Ek (1)

Jamat Doosri Jamat Par Ziyaadati Kare To Tum (sab) Us Giroh Se Jo Ziyaadati Karta Hail Ado, Yahan Tak Ke Wo Allah Ke Hukm Ki Taraf Laut Aae. Agar Laut Aae To Phir Insaaf Ke Saath Sulah Kara Do Aur Adl Karo. Beshak Allah Ta'ala Insaaf Karne Waalo'n Se Mohabbat Karta Hai (yaad rakho) Saare Musalman Bhai-bhai Hain, Pas Apne Do (2) Bhaiyyo'n Mein Milaap Kara Diya Karo Aur Allah Se Darte Raho Taake Tum Par Rahem Kiya Jaae. (Surah-al-Hujuraat: 9-10)

Chunache Allah ne dono giroho'n ko momin qaraar diya aur unke darmiyaan islaah ka hukm diya hai. Agarche baaghi (zaalim) giroh se qitaal karke hi sahi, aur unse mutlaq taur par imaani akhuwwat ki nafi nahi ki, na hi qitaal karne waalo'n ke darmiyaan aur na unke aur baqiya momino'n ke darmiyan, balke unke darmiyan imaani akhuwwat ko ba-dastoor mutlaq taur par qaaem-o-daaem rakha. (Ma-aarij-ul-Qubool Bi Sharah Sulam-ul-Wusool Ilaa Usool Ilm-ut-Tauheed: V2 P418)

## Saniyan: Sunnat-e-Mutahhara:

Is silsila mein bahut saari ahadees waarid hain, chand ahadees hasb-e-zel hain:

① Farman-e-Rasool ﷺ:

مَنْ مَاتَ لا يُشْرِكُ بالله شَيئاً دَخَلَ الجَنَّةَ ، وَمَنْ مَاتَ يُشْرِكُ بِهِ شَيْئاً دَخَلَ النَّار.

Jo is haal mein mara ke Allah ke saath kuch bhi shareek nahi karta tha wo jannat mein daakhil hoga aur jo is haal mein mara ke Allah ke saath kuch bhi shareek karta tha, wo jahannum mein daakhil hoga. (Saheeh Muslim: H414)

② Jibraeel عليه السلام ka Rasool Allah ﷺ se farmana ke:

بَشِّرْ أُمَّتَكَ أَنَّهُ مَنْ مَاتَ لاَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، قُلْتُ يَا جِبْرِيلُ وَإِنْ سَرَقَ وَإِنْ زَنَى قَالَ نَعَمْ. قَالَ قُلْتُ وَإِنْ سَرَقَ وَإِنْ زَنَى قَالَ نَعَمْ، وَإِنْ شَرِبَ الْخَمْرَ.

Apni ummat ko basharat de deejiye ke jo is haal mein mara ke Allah ke saath kuch bhi shareek nahi kiya tha wo jannat mein daakhil hoga. Main (Rasool Allah ﷺ) ne arz kiya: Aye Jibraeel! Agarche usne chori aur zina ka irtikaab kiya ho? Unho'n ne kaha: Haa'n! Maine arz kiya: Agarche usne chori aur zina ka irtikaab kiya ho? Unho'n ne kaha:

Haa'n! Maine arz kiya: Agarche usne chori aur zina ka irtikaab kiya ho? Unho'n ne kaha: Haa'n Agarche sharaab pee ho. (Saheeh Bukhari: H6443)

Hadees-e-mazkoor mein aamaal ka irtikaab fisq aur zulm hai uske bawujood Allah Ta'ala ne uske murtakib ke imaan ki shahaadat di hai. (Al-Hukm wa Qaziyya tut Takfeer-ul-Muslim: P91)

③ Nabi-e-Kareem ﷺ ne farmaya:

تَعَالَوْا بَايِعُونِي عَلَى أَنْ لاَ تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلاَ تَسْرِقُوا، وَلاَ تَزْنُوا، وَلاَ تَقْتُلُوا أَوْلاَدَكُمْ، وَلاَ تَأْتُونَ بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلاَ تَعْصُونِي فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ بِهِ فِي الدُّنْيَا فَهْوَ لَهُ كَفَّارَةٌ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسَتَرَهُ اللَّهُ فَأَمْرُهُ إِلَى اللَّهِ، إِنْ شَاءَ عَاقَبَهُ، وَإِنْ شَاءَ عَفَا عَنْهُ.

Aao mujh se us baat par baeyat karo ke Allah ke saath kuch bhi shareek na karoge, na chori karoge, na zina karoge, na apni aulaad ko qatl karoge, na apne haatho'n aur paero'n ke darmiyaan tarasheeda[247] koi bohtaan baandhoge aur na bhalai mein meri nafarmaani karoge. Tum mein se jisne ye ahd-o-paemaan poora kiya uska ajr Allah ke zimme hai aur jo in mein se kisi gunah mein mulawwas ho gaya aur duniya mein use uski saza dedi gai to wo uske liye kaffaara hogi aur jo us mein se kisi cheez ka murtakib hua aur Allah ne uski pardaposhi ki to uska muaamala Allah ke supurd hai, agarchaahe to saza de aur chaahe to use maaf kar de. (Saheeh Bukhari: H3892)

Raawi kehte hain: Ham ne in tamaam baato'n par aap ke haatho'n par baeyat ki. Ise Imam Bukhari رحمه الله ne Hazrat Obaada bin Saamit رضي الله عنه se riwayat kiya hai.

④ Rasool Allah ﷺ ne farmaya:

يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ، ثُمَّ يَقُولُ اللَّهُ تَعَالَى أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ. فَيُخْرَجُونَ مِنْهَا قَدِ اسْوَدُّوا فَيُلْقَوْنَ فِي نَهَرِ الْحَيَا ـ أَوِ الْحَيَاةِ، شَكَّ مَالِكٌ ـ فَيَنْبُتُونَ كَمَا تَنْبُتُ الْحِبَّةُ فِي جَانِبِ السَّيْلِ، أَلَمْ تَرَ أَنَّهَا تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً.

Jannati jannat mein aur jahannami Jahannam mein daakhil ho jaaenge, phir Alalh farmaega: Jin ke dil mein raai ke daane ke baraabar bhi

[247] T: (تَراشِيدَه) Tarasha hua, kaata hua, ghada hua, banaya hua [RKT]

imaan ho use jahannum se nikaal do. Chunache unhe'n nikaala jaae, daraa'n-haale-ki wo (jal kar) siyaah ho chuke honge, phir unhe'n nehr-e-haya ya nehr-e-hayaat (raawi-e-ahadees Maalik ne shak kiya hai) mein daala jaaega, to wo aese ugenge jaese saelaab ke kinaare daana ugta hai, kya tum nahi dekhte ho ke lipta hua zard[248] rang mein nikalta hai. (Saheeh Bukhari: H22)

⑤ Nabi-e-Kareem ﷺ ne farmaya:

تَمْرُقُ مَارِقَةٌ عِنْدَ فُرْقَةٍ مِنَ الْمُسْلِمِينَ يَقْتُلُهَا أَوْلَى الطَّائِفَتَيْنِ بِالْحَقِّ.

Musalmano ke ikhtilaaf ke waqt ek (1) jamat nikal jaaegi jise dono giroho'n mein se haq se qareeb-tar jamaat qatl karegi. (Saheeh Muslim: H1065)

Aur ye baat maaloom hai ke Ali bin Abi Taalib رضي الله عنه aur Ahle Shaam unhi dono jamaato'n ke darmiyaan se khwaarij nikle the, un dono ke darmiyaan bada azeem maaraka hua tha, (phir bhi) unhe'n musalman qaraar diya gaya.

⑥ Aap ﷺ ne apne nawaasa Hasan رضي الله عنه ke baare mein farmaya:

إن ابْنِي هَذَا سَيِّدٌ، وسيصلح اللَّهَ تعالى بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ.

Mera ye beta sardaar hai, anqareeb Allah Ta'ala uske zariye musalmano ke do (2) azeem giroho'n ke darmiyaan sulah karaaega. (Saheeh Bukhari: V3 P170)

Chunache Allah Ta'ala ne unke zariye unke waalid (Ali رضي الله عنه) ki wafaat ke baad jamat ke saal do (2) giroho'n ke darmiyan islaah farmaai thi. Walhamdulillah minh. (Ma-aarij-ul-Qubool Sharah Salam-ul-Wusool Ilaa Ilm-ul-Usool-Fit-Tauheed: V2 P423)

## Saalisan: Ijma:

Ahle Sunnat wal Jamaat ka is baat par ijma hai ke gunah khwah sagheera ho ya kabeera, agar wo shirk se kamtar ho'n to mahez unke sabab musalman par kufr ka hukm daadir nahi ho sakta. Balke kufr ka hukm us maasiyat ke halaal samajhne ke sabab hoga jiska maasiyat hona muttafiq-alae hai. Jaese Allah ki haraam-karda shae ko halaal, ya

[248] T: (زَرْد) Peela, haldi ke rang ka, yellow [RKT]

halaal-karda shae ko haraam samajhna, is masla mein ahle ilm mein se kisi do (2) ka ikhtilaaf nahi ho sakta. Kyounke Allah Azzo Wajal ka irshad hai:

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ.

Yaqeenan Allah Ta'ala us cheez ko nahi maaf karta ke uske saath shirk kiya jaae aur uske alaawa gunaah jiske liye chaahe bakhsh deta hai. (Wallahul Musta-aan) (Al-Hukm Wa Qaziyya tut Takfeer-ul-Muslim: P186) (Surah-an-Nisa: 48 & 116)

## Doosri Fasl: Kufr Ke Aqsaam Aur Khatarnaak Takfeeri Umoor

### Pehla Mabhas: Kufr Ke Aqsaam

Kufr ki do (2) qisme'n hain:

#### Pehla Matlab: Wo Kufr (e Akbar) Jo Millat-e-Islamia Se Khaarij Kar Deta Hai

Iski paanch (5) qisme'n hain. (Kufr ki taareef is kitab ke P82 mein mulaahaza kare'n)[249]

*Awwal: Kufr-e-Takzeeb (Jhutlaane Ka Kufr):*

Allah Azzo Wajal ka irshad hai:

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَآءَهٗ ؕ اَلَيْسَ فِىْ جَهَنَّمَ مَثْوًى لِّلْكٰفِرِيْنَ.

Aur Usse Bada Zaalim Kaun Hoga? Jo Allah Ta'ala Par Jhoot Baandhe Ya Jab Haq Uske Paas Aajaae To Wo Use Jhutla De, Kya Aese Kaafiro'n Ka Thikaana Jahannum Mein Na Hoga. (Surah-al-Ankaboot: 68)

*Duwam: Tasdeeq Ke Saath Takabbur-o-Inkaar Ka Kufr:*

Farmaan-e-Baari Ta'ala hai:

وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ اَبٰى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِيْنَ.

Aur Jab Ham Ne Farishto'n Se Kaha Ke Aadam Ko Sajda Karo To Iblees

[249] T: Is roman urdu pdf ka page number dekhiye 60

Ke Siwa Sab Ne Sajda Kiya, Usne Inkaar Kiya Aur Takabbur Kiya Aur Kaafiro'n Mein Se Ho Gaya. (Surah-al-Baqara: 34)

*Suwam: Shak Ka Kufr, Ye Soch-o-Gumaan Ka Kufr Hai:*

Allah Azzo Wajal ka irshad hai:

وَدَخَلَ جَنَّتَهٗ وَهُوَ ظَالِمٌ لِّنَفْسِهٖ ۚ قَالَ مَآ اَظُنُّ اَنْ تَبِيْدَ هٰذِهٖٓ اَبَدًا ۙ وَّمَآ اَظُنُّ السَّاعَةَ قَآئِمَةً ۙ وَّلَئِنْ رُّدِدْتُّ اِلٰى رَبِّيْ لَاَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ۔ قَالَ لَهٗ صَاحِبُهٗ وَهُوَ يُحَاوِرُهٗٓ اَكَفَرْتَ بِالَّذِيْ خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ سَوّٰىكَ رَجُلًا ۔ لٰكِنَّا۠ هُوَ اللّٰهُ رَبِّيْ وَلَآ اُشْرِكُ بِرَبِّيْٓ اَحَدًا ۔

Aur Wo Apne Baagh Mein Daakhil Hua, Halaanke Wo Apne Aap Par Zulm Karne Waala Tha, Kehne Laga Main Nahi Khayaal Kar Sakta Ke Ye Kisi Waqt Bhi Barbaad Ho Jaae. Aur Na Main Qiyaamat Ko Qaaem Hone Waali Khayaal Karta Hoo'n Aur Agar (bil-farz) Main Apne Rabb Ki Taraf Lautaaya Bhi Gaya To Yaqeenan Main Waha'n Pohonch Kar Isse Bhi Ziyaada Behtar Paaunga. Uske Saathi Ne Usse Baate'n Karte Hue Kaha Ke Kya Tu Us Maabood Se Kufr Karta Hai Jisne Tujhe Mitti Se Paeda Kiya, Phir Mani Ke Qatre Se Phir Tujhe Poora Aadmi Banaya. Lekin Main To Aqeeda Rakhta Hoon Ke Wohi Allah Mera Parwardigaar Hai Main Apne Rabb Ke Saath Kisi Ko Shareek Na Karunga. (Surah-al-Kahf: 35-38)

*Chaahrum: Eraaz-o-Pehlu-tahi Ka Kufr:*

Allah Azzo Wajal ka irshad hai:

وَالَّذِيْنَ كَفَرُوْا عَمَّآ اُنْذِرُوْا مُعْرِضُوْنَ ۔

Aur Kaafir Log Jis Cheez Se Nahi Daraya Jaa Raha Hai Usse Eraaz Karte Hain. (Surah-al-Ahqaaf: 3)

*Panjum: Nifaaq Ka Kufr:*

Allah Azzo Wajal ka irshad hai:

ذٰلِكَ بِاَنَّهُمْ اٰمَنُوْا ثُمَّ كَفَرُوْا فَطُبِعَ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَفْقَهُوْنَ ۔

Ye Is Wajah Se Hai Ke Ye Imaan Laa Kar Phir Kaafir Ho Gae, Lihaaza Unke Dilo'n Par Mohr Lagadi Gai, To Wo Samajhte Nahi. (Surah-al-Munafiqoon: 3)

## Doosra Matlab: Wo Kufr Jo Millat-e-Islamiya Se Khaarij Nahi Karta

Ye kufraan-e-nemat[250] hai, Allah Azzo Wajal ka irshad hai:

وَضَرَبَ اللّٰهُ مَثَلًا قَرْيَةً كَانَتْ اٰمِنَةً مُّطْمَئِنَّةً يَّاْتِيْهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِاَنْعُمِ اللّٰهِ فَاَذَاقَهَا اللّٰهُ لِبَاسَ الْجُوْعِ وَالْخَوْفِ بِمَا كَانُوْا يَصْنَعُوْنَ.

Allah Ta'ala Us Basti Ki Misaal Bayan Farma Raha Hai Jo Poore Aman-o-Itminaan Se Thi, Uski Rozi Uske Paas Baa-faraaghat Har Jagah Se Chali Aarahi Thi, Phir Usne Allah Ki Nemato'n Ka Kufr (naa-shukri) Kiya To Allah Ta'ala Ne Use Bhook Aur Dar Ka Maza Cakhaaya Jo Badla Tha Unke Kartooto'n Ka. Wallahul Musta-aan. (Surah-an-Nahl: 122)

Sunnat-e-Nabawi ki jin daleelo'n se pata chalta hai ke (kufr-e-asghar) deen-e-islam se khaarij nahi karta, un mein se Nabi-e-Kareem ﷺ ka darj-e-zel farman bhi hai:

سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ.

Musalman ko bura-bhala kehna fisq aur us se qitaal karna kufr hai. (Saheeh Bukhari: H48)

Neez ye farman hai:

إِذَا قَالَ الرَّجُلُ لأَخِيهِ يَا كَافِرُ فَقَدْ بَاءَ بِهِ أَحَدُهُمَا.

Jab aadmi apne (deeni) bhai se keh de 'aye kaafir' to un dono mein se koi ek (1) zaroori uska mustahiq hota hai. (Saheeh Bukhari: 6103)

Neez, ye farman bhi hai:

مَنْ أَتَى حَائِضًا أَوْ امْرَأَةً فِي دُبُرِهَا ... فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Jis ne haaeza aurat se ya aurat ki suraen mein mubaasharat ki, usne Muhammad ﷺ par naazil kiye gae deen ka kufr kiya. (Musnad Ahmad: V2 P408, Allama Albani ne Aadaab-uz-Zufaaf: P31 mein ise saheeh qaraar diya hai)[251]

Aur iski misaale'n be-shumaar hain.

[250] T: Nemat ki naa-shukri [RSB]

[251] T: Abu Dawood: H3904 [RSB]

## Doosra Mabhas: Islam Ko Todne Aur Us Mein Naqs Paeda Karne Waale Umoor

### Pehla Matlab: Shariyat Ki Khilafwarziyo'n Ki Qisme'n

Hukm-e-Ilaahi Ki Mukhaalifat Ki Do (2) Qisme'n Hain:

Pehli Qism: Wo mukhalifate'n jo irtidaad[252] ki moojib aur islam ko bil-kulliya zaael[253] kar deti hain aur uska murtakib kufr-e-akbar ka murtakib hota hai. Ye wo shakhs hai jo deen-e-islam ke manaafi kisi amr ka murtakib ho.

Doosri Qism: Wo mukhalifate'n jo islam ko zaaya nahi kartee'n balke us mein naqs[254] paeda kartee'n aur kamzor kar deti hain. Aur unka murtakib agar tauba na kare to Allah ke ghazab-o-azaab ke azeem khatre mein hota hai, wo aam ma-aasi hain jin ka murtakib jaanta hai ke wo gunaah hain, jaese zinakaari. Lekin use halaal nahi samajhta hai to aesa shakhs Allah ki mashiyyat tale hota hai, agar chaahe to use azaab de aurphir uske imaan aur amal-e-saaleh ke sabab use jannat mein daakhil karde aur agar chaahe to use (bila-azaab) maaf karde. (Fatawa Bin Baaz: V4 P20 & 45)

### Doosra Matlab: Khatarnaak Aur Ba-kasrat Waaqe Hone Waale Nawaaqiz Aur Takfeeri Umoor

Islam ko todne waali cheeze'n beshumaar hain, ulama ikraam رحمهم الله ne murtad ke hukm ke bayan mein zikr kiya hai ke musalman kabhi kabhaar deen-e-islam ko todne waali bahut si cheezo'n ke sabab deen-e-islam se murtad ho jaata hai, jo uske khoon aur maal ko halaal kar deti hain. Aur unke sabab wo shakhs deen-e-islam se khaarij ho jaata hai, un mein se sabse ziyaada khatarnaak aur ba-kasrat waaqe hone waali (darj-e-zel) dus (10) cheeze'n hain. (In tamaam nawaaqiz ko taalifaat-e-Imam Muhammad bin Abdul Wahab رحمه الله mein mulaahaza farmae'n: Pehli qism: Aqeeda aur Islami Aadaab: P385; Majma Tauheed-az-Shaikh-ul-Islam Ibne Taimiya-o-Muhammad bin

[252] T: (اِرْتِداد) Islam ke baad kufr, murtad hona [RKT]
[253] T: (زَائِل) Door hone waala, mit jaane waala [RKT]
[254] T: (نَقْص) Khot, buraai, kharaabi, kami, kotaahi, adhurapan [RKT]

Abdul Wahab: P27-28)

*Awwal:*

Allah Ta'ala ki ibaadat mein shirk karna, Allah Azzo Wajal ka irshad hai:

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ.

Yaqeenan Allah Ta'ala Us Cheez Ko Hargiz Maaf Nahi Karega Ke Uske Saath Shirk Kiya Jaae, Aur Uske Alaawa Gunaaho'n Ko Jiske Liye Chaahe Bakhsh Dega. (Surah-an-Nisa: 116)

Neez irshad hai:

اِنَّهٗ مَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ حَرَّمَ اللّٰهُ عَلَيْهِ الْجَنَّةَ وَمَاْوٰىهُ النَّارُ ؕ وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ.

Beshak Jo Allah Ke Saath Shirk Karta Hai Us Par Allah Ne Jannat Haraam Kardi Hai Aur Uska Thikaana Jahannum Hai Aur Zaalimo'n Ke Liye Koi Madadgaar Na Hoga. (Surah-al-Maaida: 72)

Aur usi mein se ghaerullah ke liye zibah karna bhi hai, jaese koi shakhs kisi jinn ya qabr ke liye zibah kare.

## Shirk Ki Teen (3) Qisme'n:

### Pehli Qism: Shirk-e-Akbar Jo Deen-e-Islam Se Khaarij Kar Deta Hai.

Irshad-e-Baari Ta'ala hai:

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ؕ وَمَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ ضَلَّ ضَلٰلًا بَعِيْدًا.

Yaqeenan Allah Ta'ala Us Cheez Ko Hargiz Nahi Maaf Karega Ke Uske Saath Shirk Kiya Jaae, Aur Uske Alaawa Gunaaho'n Ko Jiske Liye Chaahega Bakhsh Dega, Aur Jo Allah Ke Saath Shirk Kare Wo Bahut Door Ki Gumraahi Mein Jaa Pada. (Surah-an-Nisa: 116)

Is (shirk-e-akbar) ki chaar (4) qisme'n hain:

*(1) Dua Ka Shirk:*

Irshad-e-Baari Ta'ala hai:

فَاِذَا رَكِبُوْا فِى الْفُلْكِ دَعَوُا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۚ فَلَمَّا نَجّٰىهُمْ اِلَى الْبَرِّ اِذَا هُمْ يُشْرِكُوْنَ.

To Jab Ye Log Kashtiyo'n Mein Sawaar Hote Hain To Allah Ta'ala Hi Ko

Pukaarte Hain, Uske Liye Ibaadat Ko Khaalis Karke, Phir Jab Wo Unhe'n Khushki Ki Taraf Bacha Laata Hai To Usi Waqt Shirk Karne Lagte Hain. (Surah-al-Ankaboot: 65)

### ② *Niyyat, Iraada, aur Qasd Ka Shirk:*

Irshad-e-Baari hai:

مَنْ كَانَ يُرِيْدُ الْحَيٰوةَ الدُّنْيَا وَزِيْنَتَهَا نُوَفِّ اِلَيْهِمْ اَعْمَالَهُمْ فِيْهَا وَهُمْ فِيْهَا لَا يُبْخَسُوْنَ. اُولٰٓئِكَ الَّذِيْنَ لَيْسَ لَهُمْ فِي الْاٰخِرَةِ اِلَّا النَّارُ ، وَحَبِطَ مَا صَنَعُوْا فِيْهَا وَبٰطِلٌ مَّا كَانُوْا يَعْمَلُوْنَ.

Jo Log Duniyawi Zindagi Aur Uski Raunaq Chaahte Hain Ham Unhe'n Unke Saare Aamaal Ka Badla Yaheen Bharpoor De Dete Hain Aur Yaha'n Unhe'nkoi Kami Nahi Ki Jaati Hai. Yehi Wo Log Hain Jin Ke Liye Aakhirat Mein Siwaae Aag Ke Aur Kuch Nahi Aur Jo Kuch Yaha'n Unho'n Ne Kiya Hoga Wo Sab Akaarat Hai Aur Unke Saare Aamaal Barbaad Hone Waale Hain. (Surah Hud: 15-16)

### ③ *Itaa-at Ka Shirk:*

Ye Allah ki naafarmaani aur ahbaar-o-ruhbaan, yaane apne ulama aur ibaadat-guzaaro'n waghaera ki itaa-at karna hai. Irshad-e-Baari Ta'ala hai:

اِتَّخَذُوْٓا اَحْبَارَهُمْ وَرُهْبَانَهُمْ اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ وَالْمَسِيْحَ ابْنَ مَرْيَمَ ۚ وَمَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوْٓا اِلٰهًا وَّاحِدًا ۚ لَآ اِلٰهَ اِلَّا هُوَ ۭ سُبْحٰنَهٗ عَمَّا يُشْرِكُوْنَ.

Un Logo'n Ne Allah Ko Chodkar Apne Aalimo'n Aur Darwesho'n Ko Apna Rabb Bana Liya Hai Aur Maryam Ke Bete Maseeh Ko, Halaanke Unhe'n Sirf Ek (1) Tanha Allah Ki Ibaadat Ka Hukm Diya Gaya Tha Jiske Siwa Koi Maabood-e-Haqeeqi Nahi, Wo Unke Shirk Se Munazza[255] Aur Paak Hai. (Surah-at-Tauba: 31)

### ④ *Mohabbat Ka Shirk:*

Irshad-e-Baari Ta'ala hai:

وَمِنَ النَّاسِ مَنْ يَّتَّخِذُ مِنْ دُوْنِ اللّٰهِ اَنْدَادًا يُّحِبُّوْنَهُمْ كَحُبِّ اللّٰهِ.

[255] T: (مُنَزَّہ) Aebo'n se paak, bari, be-aeb [RKT]

Aur Baaz Log Aese Bhi Hain Jo Allah Ke Alaawa Auro'n Ko Shareek Thehra Kar Unse Aesi Mohabbat Rakhte Hain Jaesi Mohabbat Allah Se Hoti Chaahiye. (Surah-al-Baqara: 165)

## Dosri Qism: Shirk-e-Asghar Jo Deen-e-Islam Se Khaarij Nahi Karta

Maamooli riya-o-numood usi qabeel se hai, ham usse Allah ki panaah chaahte hain. Irshad-e-Baari Ta'ala hai:

فَمَنْ كَانَ يَرْجُوْا لِقَآءَ رَبِّهٖ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَّلَا يُشْرِكْ بِعِبَادَةِ رَبِّهٖٓ اَحَدًا.

To Jise Bhi Apne Parwardigaar Se Milne Ki Aarzu Ho Use Chaahiye Ke Nek Aamaal Kare Aur Apne Rabb Ki Ibaadat Mein Kisi Ko Shareek Na Kare. (Surah-al-Kahf: 110)

Aur usi qabeel se ghaerullah ki qasam khaana bhi hai, irshad-e-nabawi hai:

مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ.

Jisne ghaerullah ki qasam khaai usne kuf rkiya ya shirk kiya. (Sunan Tirmizi: V4 P110; Saheeh Sunan Tirmizi: V2 P99 mein Albani ne saheeh qaraar diya hai)

## Teesri Qism: Shirk-e-Khafi

الشرك في هذه الأمة أخفىٰ من ديب النملة السوداء علىٰ صفاةٍ سوداء في ظلمة الليل.

Shirk is ummat mein raat ki taareeki mein kaali chattaan par kaali choonti ki chaal se bhi poshida-tar hai. (Ise Hakeem Tirmizi ne riwayat kiya hai, dekhiye: Saheeh-ul-Jaame: V3 P233; Takhreej At-Tahaawiya-az-Anraout: P83)

Aur uska kaffaara ye hai ke banda kahe:

اللهم إني أعوذ بك أن أشرك بك شيئا وأنا أعلم وأستغفرك من الذنب الذي لا أعلم.

Aye Allah main tujh se is baat ki panaah chaahta hoo'n ke main tere saath kuch bhi shareek karun, daraa'n-haale-ki main jaanta hoo'n aur main tujh se us gunaah ki bakhshish chaahta hoo'n jo main nahi jaanta. (Ise Hakeem Tirmizi ne riwayat kiya hai, dekhiye: Saheeh-ul-Jaame: V3 P233; Majma-e-Tauheed: P6-az-Ahmad bin Taimiya wa Muhammad bin Abdul Wahaab)

Abdullah bin Abbas ﷺ farman-e-Baari Ta'ala:

فَلَا تَجْعَلُوْا لِلّٰهِ اَنْدَادًا وَّاَنْتُمْ تَعْلَمُوْنَ.

Allah Ta'ala Ke Liye Shareek Na Thehraao Is Haal Mein Ke Tumhe'n Ilm

Ho. (Surah-al-Baqara: 22)

Ke baare mein farmate hain: 'اَنْدَاد' wo shirk hai jo raat ki taareeki mein kaali chattaan par choonti ki chaal se bhi poshida hai aur wo ye hai ke koi kahe: Aye falaa'n! Allah ki qasam aur teri zindagi ki qasam aur meri zindagi ki qasam. Aur kahe: Agar uski kutiya na hoti to kal raat hamare yaha'n chor aajaate, aur agar batakh ghar mein na hoti to chor aa-ghuste, aur aadmi ka apne saathi se ye kehna ke: Jo Allah chaahe aur aap. Aur aadmi ka ye kehna ke: Agar Allah na hota aur falaa'n. (Tafseer Ibne Kaseer: V1 P58; Tafseer-e-Tabari: V1 P368)

Aur Nabi-e-Kareem ﷺ ka rishad hai:

مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ.

Jisne ghaerullah ki qasam khaai usne kufr kiya ya shirk kiya. (Sunan Tirmizi: H1535)

Imam Tirmizi رحمه الله farmate hain ke baaz ahle ilm ke nazdeek Nabi ke farman 'فَقَدْ كَفَرَ أَوْ أَشْرَكَ' ki tafseer ye ki gai hai ke ye shiddat aur taghleet mar mahmool hai (yaane haqeeqat maqsood nahi hai) aur uski daleel Umar رضي الله عنه ki hadees hai ke Nabi-e-Kareem ﷺ ne unko 'و أبي وأبي' (mere baap ki qasam, mere baap ki qasam) kehte hue suna to Aap ne farmaya:

أَلاَ إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ.

Sun lo, Allah Ta'ala tumhe'n apne baap-daado'n ki qasam khaane se mana fermata hai. (Sunan Tirmizi: H1533)

Aur Abu Huraira رضي الله عنه ki hadees jo unho'n ne Nabi-e-Kareem ﷺ se riwayat ki hai ke Aap ﷺ ne farmaya:

مَنْ قَالَ فِي حَلِفِهِ وَاللاَّتِ وَالْعُزَّى فَلْيَقُلْ لاَ إِلَهَ إِلاَّ اللَّهُ.

Jisne apni qasam mein kaha: Laat-o-Uzza ki qasam, to use chaahiye ke wo 'لَا إِلَهَ إِلَّا اللَّهُ' kahe. (Sunan Tirmizi: H1535)

Aur mumkin hai ke shirk ke khafi, shirk-e-asghar mein daakhil ho, to aesi soorat mein shirk ki do (2) hi qisme'n hongi. Shirk-e-Akbar aur Shirk-e-Asghar. Imam Ibne Qaiyyim رحمه الله ne isi baat ki taraf ishara kiya hai. (Al-Jawaab-ul-Kaafi la Ibnul Qaiyyim: P233)

*Duwam:*

Jo apne aur Allah Ta'ala ke darmiyaan waaste banaae aur unki duhaai de, unse shafaa-at ka sawaal kare, un par tawakkal-o-bharosa kare, to aesa shakhs muttafiqa taur par kaafir hai.

*Suwam:*

Jo mushriko'n ko kaafir na qaraar de ya unke kufr mein shak kare, ya unke mazhab-o-aqeeda ko saheeh jaane, wo kaafir hai.

*Chahrum:*

Jo ye aqeeda rakhe ke Nabi-e-Kareem ﷺ ke alaawa kisi ka tariqa (e hidaayat) aap ki hidaayat se ziyaada kaamil-o-mukammal hai, ya aap ke alaawa kisi ka hukm (faisla) aap ke faisle se behtar hai. Jaese kuch log tawagheet ke faesle ko Aap ﷺ ke faesle se afzal samajhte hain. To aesa shakhs kaafir hai.

Aur is naaqiz-e-islam (islam ko todne waale amr) mein wo shakhs bhi daakhil hai jo ye aqeeda rakhe ke logo'n ke khud-saakhta qawaneen-o-zawaabit shariyat-e-islamiya se afzal, ya uske baraabar hain, ya ye ke un khud-saakhta qawaneen se faisla lena jaaez hai, garche uska ye aqeeda bhi ho ke shariyat ka faisla usse afzal hai. Ya ye beeswee'n sadee mein islami nizaam ki amali tatbeeq saheeh nahi.

Ya ye ke islami nizaam musalmano ki pasti-o-pasmaandgi ka sabab hai, ya ye ke islami nizaam bande aur uske Rabb ke taalluqaat hi mein mehsoor[256] hai, zindagi ke deegar shobo'n mein uska koi dakhal nahi, isi tarah is (naaqiz) mein wo shakhs bhi daakhil hai jiska ye khayaal ho ke chor ke haath kaatne ya shaadi-shuda zinakaar ke sangsaar karne wagahera mein Allah ke hukm ka nifaaz asr-e-haazir ke munaasib nahi hai. Isi tarah us mein har wo shakhs bhi daakhil hai jo ye aqeeda rakheke muamalaat ya hudood waghaera mein Allah ki shariyat ke alaawa se faesla lena jaaez hai. Garche uska aqeeda ye nab hi ho ke wo faesla shariyat ke faesla se afzal hai, kyounke aesa karne ka matlab ye hai ke muttafiqa taur par Allah ki haraam-karda cheez ko halaal

[256] T (مَحْصُور) Ghera hua, ghira hua, surrounded, besieged [RKT]

samajhta hai aur har wo shakhs jo Allah ki haraam-karda kisi cheez ko jiski hurmat deen-e-islam mein badeehi taur par maaloom hai, halaal samajhte hain. Jaese zina, sharaab, sood, aur Allah ki shariyat ke alaawa se faesla lena waghaera to aesa shakhs ba-ittifaaq muslimeen kaafir hai. Ham Allah se uske ghaez-o-ghazab ko waajib karne waali cheezo'n aur uske dardnaak azaab se uski panaah chaahte hain. (Majma Fataawa-o-Maqalaat Mutaanwwaa'h-az-Allama Bin Baaz: V1 P137)

Khulasa-e-kalaam ye hai ke Allah ki naazil-karda shariyat ke alaawa se faesla lene ya karne ke masla mein tafseel hai. Is silsila mein in sha Allah durust manhaj hasb-e-zel hai:

Allah Azzo Wajal ka irshad hai:

وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الْكٰفِرُوْنَ.

Aur jo log Allah ki naazil-karda shariyat ke zariye faelsa na kare'n wohi log kaafir hain. (Surah-al-Maaida: 44)

Neez, irshad hai:

وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ.

Aur Jo Log Allah Ki Naazil-karda Shariyat Ke Zariye Faesla Na Kare'n Wohi Log Zaalim Hain. (Surah-al-Maaida: 44)

Neez irshad hai:

وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ.

Aur jo log Allah ki naazil-karda shariyat ke zariye faesla na kare'n wohi log faasiq hain. (Surah-al-Maaida: 47)

Taawoos-o-Ataa ﷺ Farmate hain: "Kufr se kamtar kufr, zulm se kamtar zulm aur fisq se kamtar fisq (muraad hai)". (Tafseer Ibne Kaseer: V2 P58; Tafseer Tabari: V10 P355-358)

Abdullah bin Abbas ﷺ farmate hain: "Isse kufr laazim aata hai, lekin Allah Azzo Wajal, uske farishto'n, uski kitaabo'n, aur uske rasoolo'n ka kufr nahi". (Tafseer Ibne Jarir: V10 P356)

Neez farmate hain: "Jis ne Allah ki naazil-karda cheez ka inkaar kiya usne kufr kiya. Albatta jisne uska iqraar kiya lekin uske mutaabiq faesla

na kiya wo shakhs zaalim aur faasiq hai". (Tafseer Ibne Jarir: V10 P356)

Saheeh aur durust baat ye hai ke Allah ki naazil-karda shariyat ke alaawa se faesla karne waala kabhi to murtad (khaarij-az-islam) ho jaata hai, aur kabhi musalman, gunahgaar, aur kabeera gunaho'n mein se ek (1) bade gunaah ka murtakib hota hai. Chunache isi buniyaad par ham dekhte hain ke ahle ilm ne darj-e-zel alfaaz ki do (2) qisme'n ki hain:

(Ek (1) qism to ye hai:) Kaafir, Faasiq, Zaalim, Munaafiq, aur Mushrik. (Aur doosri ye hai:) Kufr se kamtar kufr, zulm se kamtar zulm, fisq se kamtar fisq, nifaaq se kamtar nifaaq aur shirk se kamtar shirk. Chunache bada (kufr-o-shirk waghaera) insan ko deen-e-islam se khaarij kar deta hai. Kyounke wo kulli taur par deen ki buniyaado'n ke khilaaf hai. Jabke chota, imaan mein kami paeda karta hai aur uske kamaal[257] ke manaafi hai, aur uske murtakib ko islam se khaarij nahi karta, isi liye ulama ikraam ne Allah ki naazil-karda shariyat se faesla na karne waale ke hukm ke baare mein tafseeli guftagu farmai hai:

Samaahat ush Shaikh Imam Abdul Aziz bin Baaz رحمه الله farmate hain: "Jo Allah ki naazil-karda shariyat ke mutaabiq faesla nahi karta hai wo (hasb-e-zel) chaar (4) qismo'n mein se kisi ek (1) qism mein hoga:"

① Jo ye kahe ke main us (Allah ki naazil-karda shariyat ke alaawa) se faesla is liye karta hoo'n ke wo shariyat-e-islamiya se afzal hai, to aesa shakhs kufr-e-akbar ka murtakib hai.

② Jo ye kahe ke main usse faesla is liye karta hoo'n ke wo shariyat-e-islamiya hi ki tarah hai, lihaaza usse aur shariyat-e-islamiya dono se faesla karna jaaez hai, to aesa shakhs bhi kufr-e-akbar ka murtakib hai.

③ Jo ye kahe ke main usse faesla karta hoo'n aur shariye-e-islamiya ke zariye faesla karna afzal hai, lekin Allah ki naazil-karda shariyat ke alaawa se faesla karna bhi jaaez hai, to aesa shakhs bhi kufr-e-akbar ka murtakib hai.

④ Jo ye kahe ke maine usse faesla karta hoo'n, halaanke uska aqeeda

[257] T: (كَمال) Qaabiliyat, khaas khoobi ya wasf, urooj, intiha [RKT]

ye ho ke Allah ki naazil-karda shariyat ke alaawa se faesla karna jaaez nahi hai aur wo ye kahe ke shariyat-e-islamiya ke zariye faesla karna hi afzal hai, uske alaawa se faesla karna jaaez nahi. Lekin wo mutasaahil (kotaahi karne waala) ho ya aesa apne haakimo'n ke hukm ki taameel mein kar raha ho to aesa shakhs kufr-e-asghar ka murakib hai jo use deen-e-islam se khaarij nahi karega, aur use kabeera gunaaho'n mein se samjha jaaega. (Ye baat hame'n Shaikh Abdul Aziz bin Baaz رحمه الله ne bayan farmaai hai, jo meri personal libarary mein maujood ek (1) cassette mein record hai. Neez dekhiye: Fatawa Bin Baaz: V1 P137; Neez tafseel aur Allah ki naazil-karda shariyat ke alaawa se faesla karna kab kufr-e-akbar hoga (ye jaanne ke liye) Doctor Abdul Aziz Aal Abdul Lateef ki ktiab 'Nawaaqiz-ul-Islam Al-Qauliya wal Amaliya' ka mutaala-a farmae'n: P311-343, 249-343)

Kisi amal ko fisq ya uske murtakib ko faasiq ka naam dene aur use musalman ka naam dekar us par musalmano ke ahkaam jaar kiye jaane mein koi taaruz[258] nahi hai. Kyounke har fisq kufr nahi hota aur na kufr, zulm waghaera ke naam se mausoom kiya jaane waala har amal deen-e-islam se khaarij karne waala hi hota hai. Yahan tak ke uske laazim-o-malzoom mein ghaur kar liya jaae, ye isl iye ke kufr, shirk, zulm, fisq aur nifaaq waghaera alfaaz sharai nusoos mein do (2) tarah waarid hue hain:

(Alif) Bada (kufr, shirk waghaera) jo ke insan ko islam se khaarij kar deta hai, kyounke wo deen ki buniyaado'n ke khilaaf hai.

(ba) Chota, jo ke imaan mein naqs paeda karta hai aur uske kamaal ke manaafi hai. Apne murtakib ko islam se khaarij nahi karta, chunache kufr se kamtar kufr, shirk se kamtar shirk, zulm se kamtar zulm, fisq se kamtar fisq aur nifaaq se kamtar nifaaq paaya jaata hai. Aur wo faasiq jo aese gunaaho'n ka murtakib ho jo kufr ko mustalzim nahi hain jahannum mein hamesha-hamesh nahi rahega, balke uska masla Allah ke supurd hai, agar wo chaahega to apne fazl-o-karam se use maaf karke pehle wahla hi mein jannat mein daakhil kar dega aur agar chaahega to uske gunaaho'n ke ba-qadr jin ka irtikaab karte hue uski maut waaqe hui hai use azaab dega aur use jahannum mein hamesha-hamesh nahi rakhega, balke agar uski maut imaan ki haalat mein hui hai to apni rahmat aur phir sifaarishiyo'n ki sifaarish ke sabab use

[258] T: Taaruz: Mukhalifat, ikhtilaaf [RKT]

jahannum se nikaal dega. (Maarij-ul-Qubool Sharah Salam-ul-Wusool Ilaa Ilm Usool-ut-Tauheed: V2 P423)

### *Panjum:*

Jo Rasool Allah ﷺ ki laai hui kisi cheez se bughz-o-nafrat kare, garche us par amal bhi kare to aesa shakhs muttafiqa taur par kaafir hai. Kyounke Allah Azzo Wajal ka irshad hai:

ذٰلِكَ بِاَنَّهُمْ كَرِهُوْا مَآ اَنْزَلَ اللّٰهُ فَاَحْبَطَ اَعْمَالَهُمْ .

Ye is liye ke unho'n ne Allah Azzo Wajal ki naazil-karda cheez ko napasand kiya to allah ne unke aamaal zaael kar diya. (Surah Muhammad: 9)

### *Shashum:*

Jo shakhs Rasool Allah ﷺ ke laae hue deen mein se kisi cheez, ya uske sawaab, ya uske azaab ka istihza[259]-o-mazaaq kare to aesa shakhs kaafir hai. Iski daleel Allah Subhanahu wa Ta'ala ka darj-e-zel farman hai:

قُلْ اَبِاللّٰهِ وَاٰيٰتِهٖ وَرَسُوْلِهٖ كُنْتُمْ تَسْتَهْزِءُوْنَ. لَا تَعْتَذِرُوْا قَدْ كَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ .

Keh deejiye ke kya tum Allah, uski aayato'n aur uske rasool ﷺ ka mazaaq udaate ho, bahane na banaao, tum apne imaan ke baad kaafir ho chuke ho. (Surah-at-Tauba: 65-66)

### *Haftum:*

Jaadu aur usi qabeel se sarf aur atf[260] bhi hai, jisne aesa kiya ya usse raazi-o-khush hua wo kaafir hai. Daleel Allah Azzo Wajal ka darj-e-zel farman hai:

وَمَا يُعَلِّمٰنِ مِنْ اَحَدٍ حَتّٰى يَقُوْلَآ اِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ .

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[259] T: (اِسْتِہْزا) Mazaakh udaana, tamaskhur [RKT]

[260] 'Sarf' ye ek (1) jaadui amal hai, jisse insaan ko badalna aur uski khwaahish se pherna maqsood hota hai. Jaese aadmi ko apni biwi ki mohabbat se nafrat ki taraf pher dena. Isi tarah 'Atf' bhi ek (1) jaadui amal hai, jisse aadmi ko kisi aesi cheez ki raghbar dilaana maqsood hota jise wo na chaahta ho, to wo shaetaani karishmo'n ke zariye us mabghooz* shae se mohabbat karne lagta hai.

* T: Qaabil-e-nafrat [FL]

Wo dono kisi ko bhi jaadu na sikhaate the yahan tak ke (pehle hi) keh dete the ke dekho ham aazmaaish ke taur par bheje gae hain, lihaaza kufr na karna. (Surah-al-Baqara: 102)

*Hashtum:*

Mushrikeen ka support aur musalmano ke khilaaf unki madad karna. Daleel darj-e-zel farman-e-Baari Ta'ala hai:

وَمَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَاِنَّهٗ مِنْهُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ.

Aur tum mein se jo bhi unse dostaana rawaiyya rakhega wo unhi mein se hoga, beshak Allah Ta'ala zaalim qaum ko hidaayat nahi deta. (Surah-al-Maaida: 51)

*Nahum:*

Jo ye aqeeda rakhe ke baaz logo'n ko Muhammad ﷺ ki shariyat se nikalne ka ikhtiyaar hai, jaesa ke Khizar عليه السلام ko Musa عليه السلام ki shariyat se nikalne ki gunjaaish thi to aesa shakhs kaafir hai.

*Dahum:*

Allah ke deen se eraaz karna, baae'n-taur ken a use seekhe aur na hi us par amal kare. Daleel darj-e-zel farman-e-Baari hai:

وَمَنْ اَظْلَمُ مِمَّنْ ذُكِّرَ بِاٰيٰتِ رَبِّهٖ ثُمَّ اَعْرَضَ عَنْهَا ؕ اِنَّا مِنَ الْمُجْرِمِيْنَ مُنْتَقِمُوْنَ.

Usse badh kar zaalim kaun hai jise Allah Ta'ala ki aayato'n se waaz kiya gaya phir bhi usne unse mu'n pher liya, beshak ham mujrimo'n se intiqaam lene waale hain. (Surah-as-Sajda: 22)

In tamaam nawaaqiz mein az-raah-e-mazaaq sanjeedgi se, aur dar kar irtikaab karne waale ke darmiyaan koi farq nahi hai. Siwaae majbor ke (yaane jis par dabaao daal kar karwaaya gaya ho) aur ye tamaam umoor intihaai khatarnaak aur ba-kasrat waaqe hone waale hain. Lihaaza musalmano ko chaahiye ke un tamaam umoor se chaukanna rahe aur apni zaat par unse khatra mehsoos kare. Ham Allah ke ghaez-o-ghazab ko waajib karne waali cheezo'n aur uske dardnaak ajaam se uski panaah chaahte hain. (Majma Tauheed-az-Ibne Taimiya wa Muhammad bin Abdul Wahab: P27-28; Taalifaat Muhammad bin Abdul Wahab: Pehli Qism Aqeeda Aur Islami

Aadaab: P385-387; Majma Fatawa Bin Baaz: V1 P135)

## Teesra Matlab: Nifaaq Ki Qisme'n:

Nifaaq ki (kufr hi ki tarah) do (2) qisme'n hain. Ek (1) nifaaq-e-akbar aur doosra (asal) nifaaq se kamtar nifaaq, ya wo nifaaq jo millat se khaarij kar deta hai aur doosra wo jo millat se khaarij nahi karta. (Nifaaq ki Lughawi-o-Sharai Taareef: P85)

### *Awwalan: Nifaaq-e-Akbar (Bada Nifaaq):*

Wo ye hai ke insaan Allah, Uske farishto'n, Uski naazil-karda kitaabo'n, Uske rasoolo'n, yaum-e-aakhirat, aur acchi-buri taqdeer par imaan zaahir kare, lekin un tamaam ya un mein se baaz aqaaed ki mukhaalifat dil mein chupaae rakhe.

Yehi wo nifaq hai jo Rasool Allah ﷺ ke zamane mein paaya jaata tha, unhi munafiqeen ki mazammat aur takfeer ke silsile mein quran naazil hua aur is baat ki khabar di ke ye (munafiqeen) jahannum ki sabse aakhri (nichli) teh mein honge. (Jaame-ul-Uloom wal Hikam la Ibne Rajab: V2 P480)

Shaikh-ul-Islam Ibne Taimiya رحمہ اللہ ne nifaaq-e-akbar ki baaz soorate'n zikr ki hain, chunache farmate hain: "Ek (1) nifaaq, nifaaq-e-akbar hai, jiska murtakib jahannum ki sabse nichli teh mein hoga. Jaese Abdullah bin Ubai waghaera ka nifaaq aur wo nifaaq ye hai ke khule taur par Rasool Allah ﷺ ko jhutlaae, ya aap ki laai hui shariyat ke baaz hisse ka inkaar kare, ya aap se bughz rakhe, ya aap ki itaa-at ke waajib hone ka aqeeda na rakhe, ya aap ke deen ki pasti se khush ho, ya aap ke deen ka ghalba use na bhaae aur isi tarah ke deegar umoor, jin ka murtakib Allah aur uske Rasool ﷺ ka dushman hi qarar pata hai".

"Ye cheez Rasool Allah ﷺ ke zamana-e-mubaarak mein maujood thi aur aap ke baad bhi baaqi rahi, balke Aap ﷺ ke baad ye cheez aap ke ahd-e-Masood ki ba-nisbat kahee'n ziyaada paai gai…". (Majma Fatawa Ibne Taimiya: V28 P434)

Imam Muhammad bin Abdul Wahab رحمہ اللہ farmate hain: "… Raha nifaaq-e-eteqaadi to uski che (6) qisme'n hain: Rasool Allah ﷺ ki takzeeb, ya Rasool Allah ﷺ ki laai hui baaz cheezo'n ki takzeeb, ya Rasool Allah ﷺ se bughz-o-nafrat, ya Rasool Allah ﷺ ke laae hue deen

se nafrat, ya Rasool Allah ﷺ ke deen ki pasti se khushi, ya Rasool Allah ﷺ ke deen ke ghalba se karaahat mehsoos karna. Chunache in che (6) qismo'n (mein se kisi ek (1)) ka murtakib jahannum ki sabse nichli teh waalo'n mein se hoga". (Majma Tauheed-az-Ibne Taimiya wa Muhammad bin Abdul Wahab: P7)

In dono Imaamo'n (Ibne Taimiya-o-Muhammad bin Abdul Wahab ﷺ) ki zikr-karda tafsilaat se nifaaq-e-akbar ki darj-e-zel qisme'n ya nishaniya'n maaloom huee'n:

① Rasool Allah ﷺ ki takzeeb.

② Rasool Allah ﷺ ki laai hui baaz cheezo'n ki takzeeb.

③ Rasool Allah ﷺ se bughz-o-nafrat.

④ Rasool Allah ﷺ ki laai hui baaz cheezo'n se nafrat.

⑤ Rasool Allah ﷺ ke deen ki pasti se khushi.

⑥ Rasool Allah ﷺ ke deen ke ghalba se karaahat-o-napasandeedgi.

⑦ Rasool Allah ﷺ ne jin baato'n ki khabar di hai un mein aap ki tasdeeq ke waajib hone ka aqeeda na rakhna.

⑧ Rasool Allah ﷺ ne jin baato'n ka hukm diya hai un mein aap ki itaa-at ke waajib na hone ka aqeeda na rakhna.

Unke alaawa wo saare aamaal jin ke millat-e-islam se khaarij karne waale nifaaq-e-akbar hone par Kitab-o-Sunnat dalaalat karte hain. (Nawaaqiz-ul-Islam..-lil-Wuhaibi: V2 P160)

### *Saniyan: Nifaaq-e-Asghar (Chota Nifaaq):*

Ye amali nifaaq hai, wo is tarah se ke koi insan elaaniya (saamne) neki zaahir kare aur uske khilaaf poshida rakhe. Is nifaaq ki asal Abdullah bin Umar aur Ayesha رضي الله عنهم ki hadees ki taraf laut-ti hai. Is nifaaq ki paanch (5) qisme'n hain:

① Aadmi kisi se koi baat kahe jiski wo tasdeeq kar le, jabke wo usse jhoot keh raha ho.

② Jab waada kare to khilafwarzi kare aur iski do (2) qisme'n hain:

❶ Ye ke waada karte waqt hi uski niyyat waada poora karne ki nah o, ye waada-khilaafi ki badtareen qism hai. Aur agar ye kahe ke main in sha Allah aesa karunga jab ke uski niyyat na karne ki ho, to Imam Auzaai ke qaul ke mutaabiq (bayak waqt) jhoot aur waada-khilaafi dono hogi.

❷ Ye ke waada kare aur uski niyyat (e-ibtida-an) waada poora karne ki ho, phir raae badal le aur bila-kisi uzr ke waada-khilaafi kar jaae.

③ Jab jhagda takraar kare to behooda-goi se kaam le, yaane qasdan haq se nikal jaae, yahan tak ke haq baatil aur baatil haq ho jaae, ye darogh-goi par aamaada karne waali shae hai.

④ Jab muaahada kare to dhoka de aur ahd poora na kare, khwah musalmano se ho ya ghaer-muslimo'n se. Dhoka har ahd-o-paemaan mein haraam hai. Agarche muaahid (jis fareeq ke saath muaahada hua hai) kaafir hi kyoun naho.

⑤ Amaanat mein khiyaanat, chunache jab musalman ke paas koi cheez bataur-e-amaanat rakhi jaae to us par uski adaaegi waajib hai.

Khulasa-e-kalaam ye hai ke nifaaq-e-asghar mukammal taur par zaahir-o-baatin, dil-o-zabaan, aur dukhool-o-khurooj ke ikhtilaaf par mabni hai. Isi liye salaf ki ek (1) jamat ne kaha hai: 'Nifaaq ka khushoo ye hai ke tum dekho ke jism se to khusoo ka izhaar ho raha hai, lekin dil khushoo se khaali hai'. (Jaame-ul-Uloom wal Hikam la Ibne Rajab: V2 P480-495, unho'n ne mauzoo ki kama-haqqahu wazaahat ki hai aur bahut saare fawaaed zikr kiye hain. Lihaaza rujoo kare'n; Majma at Tauheed: P7)

Ye nifaaq deen-e-islam se khaarij nahi karta, balke ye (asal) nifaaq se kamtar nifaaq hai. Abdullah bin Amr ﷺ se riwayath ai ke Rasool Allah ﷺ ne farmaya:

أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا إِذَا اؤْتُمِنَ خَانَ وَإِذَا حَدَّثَ كَذَبَ وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ.

Chaar (4) khaslate'n aesi hain ke jis mein wo paai jaaengi wo khaalis (pakka) munaafiq hoga aur jis mein un mein se ek (1) khaslat hogi us mein nifaaq ki ek (1) khaslat hogi yahan tak ke wo use chod de. Jab baat kare to jhoot bole, jab muaahada kare to dhoka de, jab waada

kare to waada-khilaafi kare, aur jab jhagda kare to behooda-goi kare. (Saheeh Bukhari: 34)

Aur Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

آيَةُ الْمُنَافِقِ ثَلاَثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا اؤْتُمِنَ خَانَ.

Munaafiq ki teen (3) nishaniya'n hain: Jab baat kare to jhoot bole, jab waada kare to waada-khilaafi kare aur jab uske paas amaanat rakhi jaae to khiyaanat kare. (Saheeh Muslim: 59)

## Chautha Matlab: Qabro'n Ke Paas Anjaam Di Jaane Waali Bidaat

### *Pehli Qism:*

Maiyyat se haajat-baraari ka sawaal karna. (Bidat Ki Lughwi-o-Istilaahi Taareef: P89) Aesa karne waale buth-parasto'n ke zumrah mein shaamil hain. Irshad-e-Baar hai:

قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِهٖ فَلَا يَمْلِكُوْنَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيْلًا. اُولٰٓئِكَ الَّذِيْنَ يَدْعُوْنَ يَبْتَغُوْنَ اِلٰى رَبِّهِمُ الْوَسِيْلَةَ اَيُّهُمْ اَقْرَبُ.

Aap Keh Deejiye Ke Allah Ke Siwa Jinhe'n Tum Maabood Samajh Rahe Ho Unhe'n Pukaaro Lekin Wo Kisi Takleef Ko Na To Tum Se Door Kar Sakte Hain Aur Na Hi Badal Sakte Hain. Jinhe'n Ye Log Pukaarte Hain Wo Khud Apne Rabb Ke Taqarrub Ki Justaju Mein Rehte Hain Ke Un Mein Se Kaun Ziyaada Nazdeek Ho Jaae. (Surah-al-Isra: 56-57)

Chunache kisi bhi nabi, ya wali, ya saaleh (nekukaar) ko pukaarne waala, aur un mein uloohiyat ka tasawwur rakhne waala, is aayat-e-karima ke hukm mein shaamil hai. Kyounke ye aayat-e-karima har us shakhs ko aam hai jo Allah ke siwa kisi ko pukaare. Halaanke wo pukaari jaane waali zaat khud Allah ke waseele ki mutalaashi, uski rahmat se pur-ummeed, aur uske azaab se khaaef ho, lihaaza jis kisi ne kisi murda, ya ghaayab nabi ya saaleh (nekukaar) ko istighaasa (fariyaadrasi) ya kisi aur lafz se pukaara, to usne us shirk-e-akbar ka irtikaab kiya jise Allah Ta'ala tauba ke bagaher maaf nahi kar sakta. Jis kisi ne kisi nabi, ya saaleh ki zaat mein ghuloo kiya, ya us mein kisi bhi qism ki ibaadat ka tasawwur kiya. Masalan, ye kaha ke 'Aye mere

falaa'n sardaar meri madad keejiye' ya 'meri iaanat[261] keejiye' ya 'meri fariyaad suniye' ya 'mujhe rozi deejiye' ya 'main aap ki hifaazat mein hoo'n' waghaera. To ye saari baate'n shirk-billah aur zalaalat-o-gumraahi hain. Iske murtakib se tauba karwaai jaaegi, agar taba karle to theek, warna use qatl kar diya jaaega. Kyounke Allah Ta'ala ne rasool isi liye bheje hain aur kitaabe'n isi liye utaari hain ke duniya mein sirf Usi ki ibaadat ki jaae, Uske saath kisi aur ko shareek na kiya jaae.

### *Doosri Qism:*

Maiyyat ke waseele se Allah Ta'ala se dua karna, ye deen-e-islam mein ek (1) nau-ejaad bidat hai. Albatta ye qism pehli qism ki tarah nahi hai, kyounke ye shirk-e-akbar tak nahi pohonchti. Aur log jo Ambiya-o-Saaliheen ke waseele se Allah Ta'ala se dua karte hain, masalan kehte hain: 'Aye Allah main tujh se tere nabi ya tere ambiya, ya tere farishto'n, ya tere nek bando'n, ya shaikh falaa'n ke haq ya uski hurmat ke waseele se, ya lau-o-qalam ke waaste se tujh se dua karta hoo'n' waghaera to ye sari baate'n badtareen qism ki bidaat hain. Sunnat-e-Rasool ﷺ mein sirf Allah Ta'ala ke asma-o-sifaat, aamaal-e-saaliha (ajesa ke Saheeh Bukhari, Saheeh Muslim mein ahle ghaar ke waaqia mein waarid hai) aur zinda haazir momin-o-muttaqi ki dua ka waseela jaaez hai.

### *Teesri Qism:*

Koi shakhs ye aqeeda rakhe ke qabro'n ke paas duaae'n ziyaada qubool hoti hain, ya masjid mein dua karne ki ba-nisbat waha'n dua karna ziyaada afzal hai aur phir us gharz se wo qabro'n ka qasd kare, to ye saari harkate'n muttafiqa taur par haraam aur naa-jaaez hain. Is silsila mein aimma-e-islam mein kisi ka koi ikhtilaaf hame'n maaloom nahi. Chunache ye ek (1) aesa amal hai jise na to Allah Ta'ala ne mashroo kiya hai na uske Rasool ﷺ ne, aur na hi Sahaba Ikraam رضي الله عنهم, Taabaeen aur Aimma-e-Islam رحمهم الله mein se kisi ne anjaam diya hai. Sahaba Ikraam

[261] T: (إعانَت) Madad, imdaad [RKT]

ahd-e-risaalat ke baad kai martaba qahat-saali se do-chaar hue, masaaeb ka shikaar hue, lekin kabhi bhi Rasool ﷺ ki qabr ke paas na aae. Balke Umar bin Khattab ؓ (Rasool Allah ﷺ ke chacha) Abbas ؓ ke saath nikle aur unse talab-e-baaraa'n[262] ke liye dua karwaai. Salaf-o-Saaliheen ؒ qabro'n ke paas dua karne se mana farmaya karte the. Chunache Ali bin Al-Hussain ؒ ne ek (1) shakhs ko Rasool Allah ﷺ ki qabr ke paas maujood ek (1) shagaaf mein daakhil ho kar dua karte hue dekha to farmaya: Kya main tumhe'n ek (1) hadees na sunaau'n jise maine apne waalid apne daada ke waaste se Allah ke Rasool ﷺ se suni hai ke Aap ﷺ ne farmaya:

لا تجعلوا قبري عيدًا ، ولا تجعلوا بيوتَكم قبورًا ، وصلوا عليَّ وسلِّمُوا حيثُما كنتم ، فسيبلُغُنِي سلامُكم وصلاتُكم.

Meri qabr ko eid (mela-thela) na banaao, aur apne gharo'n ko qabristaan na banao, aur jahan kahee'n bhi raho mujh par durood-o-salaam bhejte raho, kyounke tumhara durood-o-salaam mujhe pohonch jaaega. (Fazl us Salaat A'lan Nabi-az-Imam Ismail Qazi: P34)[263]

Is hadees se wajah istidlaal ye hai ke jab Nabi-e-Kareem ﷺ ki qabr mubaarak jo roo-e-zameen par paai jaane waali tamaam qabro'n se afzal hai, use Allah ke Rasool ﷺ ne eid (mela-thela) banana se mana farmaya hai to deegar qabro'n ke paas is gharz se jaana ba-darja-e-oola haraam aur mamnoo hoga, khwah wo kisi ki qabr ho. (Ad Durar us Sunniya Fil Ajoobah an Najdiya-az-Abdur Rahman bin Qasim: V6 P165-174)

Neez, Abu Huraira ؓ se marwi hai ke Rasool Allah ﷺ ne farmaya:

لاَ تَجْعَلُوا بُيُوتَكُمْ قُبُورًا وَلاَ تَجْعَلُوا قَبْرِي عِيدًا وَصَلُّوا عَلَىَّ فَإِنَّ صَلاَتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ.

Apne gharo'n ko qabristan na banaao aur meri qabr ko eid (mela-thela) na banaao aur mujh par durood bhejte raho kyounke tumhara durood mujhe pohonchta hai tum jahan kahee'n bhi ho. (Sunan Abu Dawood: H2042; Tahzeer-ul-Masaajid Min Ittikhaaz-ul-Quboor Masaajid: P142 mein Allama Albani ne Hasan qaraar diya hai)

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[262] T: Baarish ke liye dua karna [RSB]

[263] Allama Albani ne ise isi kitab mein saheeh qaraar diya hai aur iski bahut saari sanade'n hain jinhe'n apni kitab 'Tahzeer-us-Saajid Min Itkhaaz il Quboor Masaajid: P140' mein zikr kiya hai.

## Teesra Mabhas: Takfeeri Umoor Ki Buniyaade'n

Tamaam takfeeri asbaab chaar (4) nawaaqiz mein daakhil hain. Qaul, Fe'l, Eteqaad, ya Shak aur Taraddud.

Imam-e-Dauraa'n Samaahat Ma-aab Allama Abdul Aziz bin Abdullah bin Baaz, Allah un par rahem farmaae aur unke darjaat buland farmaae, farmate hain: "Islami aqeeda ke kuch qawaadeh (kharaab karne waale umoor) hain, unki do (2) qisme'n hain: Ek (1) qism to wo hai jo is aqeede ko tod dete aur use raaegaa'n[264] kar dete hain aur unka murtakib kaafir ho jaata hai. Ham Allah ki panaah chaahte hain. Aur doosri qism wo hai jo is aqeede mein naqs paeda karte hain aur use kamzor kar dete hain"

Pehli Qism: Daaera-e-Kufr Ke Andar Daakhil Kar Dene Waali Buraaiya'n

Nawaaqiz-e-islam deen-e-islam se murtad hone ka sabab hain. Jinhe'n 'nawaaqiz' kaha jaata hai. Qaul, amal, aqeeda aur shak sab naaqiz ho sakta hai.

Chunache insan kabhi koi baat keh kar ya koi amal kar ke, ya koi aqeeda rakh kar ya shak-o-shubha mein mubtala ho kar islam se khaarij ho jaata hai. In chaaro'n cheezo'n mein se koi aesa naaqiz sarzad ho jaata hai jo insaan ke aqeeda mein khala-andaaz hota hai aur use zaaya kar deta hai. Ahle ilm ne un cheezo'n ko apni kitaabo'n mein 'murtad ke hukm ka bayaan' ke naam se zikr kiya hai aur ahle ilm ka jo bhi mazhab ya fuqaha mein se jo bhi faqeeh kitaabe'n taaleef karta hai. Aam taur se jab hudood ka zikr karta hai to murtad ke hukm ka bayan zaroor karta hai, yaane wo shakhs jo islam laane ke baad kaafir ho jaae, yehi murtad kehlaata hai, yaane deen-e-islam se phir jaane waala, aese shakhs ke baare min Nabi-e-Kareem ﷺ ne farmaya:

مَن بدَّل دينَه فاقتُلوه.

Jo apna deen badal de use qatl kar do. (Saheeh Bukhari: H3017)

Neez sahihain mein hai ke Abu Musa Ashari رضی اللہ عنہ ko yemen ki taraf rawana farmaya, phir unke peeche Muaaz رضی اللہ عنہ ko bhi bheja. Chunache

[264] T: (رائیگاں) Barbaad, zaaya [RSB]

jab Muaaz ﷺ unke paas pohonche to unho'n ne farmaya: Tashreef laaiye aur unke liye takiya lagwaaya, unho'n ne dekha ke wahee'n ek (1) shakhs bandha hua hai. Farmaya: Ye kya baat hai? Unho'n ne jawab diya: Ye yahoodi tha, phir islam qubool kar liya, phir dobaara islam se murtad ho kar yahoodi ho gaya! Unho'n (Muaaz ﷺ) ne farmaya: Main us waqt tak na baetuhnga jab tak ke ise qatl na kar diya jaae, yehi Allah aur uske Rasool ﷺ ka faesla hai. Unho'n ne farmaya: Theek hai, aap tashreef to rakhe'n! Farmaya: Main us waqt tak na baethunga jab tak ke Allah aur uske Rasool ﷺ ke faesle ke mutaabiq ise qatl na kar diya jaae! (Teen (3) martaba aesa hi hua) Bil-aakhir unho'n ne hukm diya aur use qatl kar diya gaya. (Saheeh Bukhari: H9623; Saheeh Muslim: H1733 [15] ye alfaaz Saheeh Muslim ke hain)

Isse maaloom hua ke deen-e-islam se murad hone waala agar tauba na kare to use qatl kar diya jaaega. Pehle us se tauba karwaai jaaegi aur agar wo tauba kar le aur deen-e-islam ki taraf palat jaae to Alhamdulillah, aur agar tauba na kare balke apne kufr aur gumraahi par adaa rahe to use qatl kar diya jaaega aur fauri taur par kafeer-e-kirdaar[265] (jahannum) tak pohonchaya jaaega.

Kyou'nke Nabi-e-Kareem ﷺ ka irshad hai:

مَن بدَّل دينَه فاقتُلوه.

Jo apna deen badal de use qatl kar do. (Saheeh Bukhari: H3017)

### ① Qaul Ke Sabab Irtidaad:

Deen-e-islam ko baatil karne waale nawaaqiz beshumaar hain, un mein se ek (1) qaul hai: Jaese Allah Ta'ala ko gaali dena (bura-bhala kehna), ye aesi baat hai jo islam ko baatil kar deti hai. Neez, Allah ke Rasool ﷺ ko gaali dena, Allah Azzo Wajal aur Rasool Allah ﷺ par laanat karne, unhe'n bura-bhala kehne ya un par aeb lagaane ka matlab ye bhi hai ke misaal ke taur par ye kahe ke Allah Ta'ala zaalim hai. Allah Ta'ala bakheel hai, Allah Ta'ala faqeer-o-mohtaaj hai. Allah Ta'ala baaz cheezo'n ko nahi jaanta hai, ya use baaz cheezo'n par qudrat nahi hai, ye saari baate'n deen-e-islam se murtad karne waali hain.

[265] T: (کَیفَرِ کِرْدار) Amal-e-badd ki paadaash, kiye ki sazaa, karni ki saza [RKT]

Jisne Allah Azzo Wajal ki tanqees[266] ki ya bura-bhala kaha, ya kisi tarah aeb-joi[267] ki to aesa shakhs, ham Allah ki panaah chaahte hain, kaafir aur deen-e-islam se khaarij hai. Ye zabaani irtidaad hai, jab insaan Allah ko gaali de (bura-bhala kahe) ya uska mazaaq udaae ya uski tanqees kare, ya use kisi aese wasf se muttasif kare[268] jo uske shayaan-e-shaan nahi. Jaese yahoodi kehte hain ke Allah Ta'ala bakheel hai, Allah Ta'ala mohtaaj hai aur ham maaldaar hain. Isi tarah agar ye kahe ke Allah Ta'ala baaz cheeze'n nahi jaanta hai ya use baaz cheezo'n par qudrat nahi hai, ya Allah ki sifaat ka inkaar kare un par imaan na laae, to aesa shakhs apne un bure aqwaal ke sabab murtad ho jaaega.

Ya misaal ke taur par ye kahe ke Allah ne ham par namaz farz nahi ki hai to ye bhi deen-e-islam se khurooj hai. Jo shakhs ye kahe ke Allah Azzo Wajal ne namaz farz nahi ki to aesa shakhs musalmano ke muttafiqa faesla ke mutaabiq murtad ho jaaega. Siwaae uske, ke use is baat ka ilm na ho, wo musalmano se door ho, na jaanta ho to use uski taaleem di jaaegi. Lekin agar bataane ke bawujood wo usi par musir ho to kaafir ho jaaega. Albatta agar wo musalmano ke darmiyaan rehta ho, use deeni masaael ka ilmho, aur kahe ke namaz farz nahi hai, to aesa shakhs islam se murtad hai, usse tauba karaai jaaegi, agar tauba karle to theek warna use qatl kar diya jaaega.

Ya ye kahe ke logo'n par zakat farz nahi hai, ya ye kahe ke logo'n par maah-e-ramzan ke roze farz nahi hain, ya ye kahe ke istitaa-at ke bawujood musalmano par hajj farz nahi hai, to ye saari baate'n kehne waala bil-ittifaaq kaafir ho jaaega. Usse tauba karaai jaaegi, agar tauba kar le to theek, warna use qatl kar diya jaaega. Ham Allah ki panaah chaahte hain. Ye sari baate'n qauli (zabaani) irtidaad hain.

### ② Fe'l Ke Sabab Irtidaad:

Amali Irtidaad: Jaese namaz ka tark karna, chunache insaan ka namaz na padhna khwah wo is baat ka iqraar bhi karta ho ke namaz farz hai, lekin padhta na ho to ahle ilm ke saheeh qaul ke mutaabiq aesa shakhs

[266] T: Tehqeer, aeb-joi, hajoo, eteraaz, nukta-cheeni [RKT]
[267] T: (عیب جوئی) Nukta-cheeni, buraai nikaalna, naqs talaash karna [RKT]
[268] T: (مُتَّصِف کرنا) Sifat waala banae, mashoor banana [RKT]

deen-e-islam se murtad ho jaaega. Kyounke Nabi-e-Kareem ﷺ ka irshad hai:

الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلاَةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ.

Hamare aur unke darmiyan jo ahd hai wo namaz hai, jisne use tark kar diya usne kufr kiya. (Musnad Ahmad: V5 P346; Sunan Tirmizi: V5 P14 H2623; SN: V1 P231-232; Sunan Ibne Majah: H1079; Sunan Tirmizi: V2 P329)

Is hadees ko Imam Ahmad, Abu Dawood, Tirmizi, Nasai, aur Ibne Majah ﷺ ne saheeh sanad se riwayat kiya hai. (Musnad Ahmad: V5 P346; Sunan Tirmizi: V5 P14 H2623; SN: V1 P231-232; Sunan Ibne Majah: H1079 ba-riwayat Buraida ؓ; Saheeh Sunan Tirmizi: V2 P329)

Neez Aap ﷺ ka irshad hai:

بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلاَةِ.

Aadmi aur kufr-o-shirk ke darmiyan namaz chodne ka farq hai. (Saheeh Muslim: H82)

Ise Imam Muslim ؒ ne apni saheeh mein riwayat kiya hai. (Saheeh Muslim: V1 P88 H82)

Shaqeeq bin Abdullah Uqaili ؒ: Jin ki jalaalat-e-sahaan musallam[269] hai. Farmate hain: Muhammad ﷺ ke sahaba aamaal mein se kisi bhi cheez chodne ko kufr nahi samajhte the siwaae namaz ke.

Ise Imam Tirmizi ne riwayat kiya hai. (Sunan Tirmizi: H2624) aur uski sanad saheeh hai. Ye ek (1) amali irtidaad hai, yaane namaz ko qasdan tark kar dena.

Usi qabeel se ye bhi hai ke koi Quran-e-Kareem ki be-hurmati kare, uski be-adabi karte hue us par baete ya jaan-boojh kar use najaasat aur gandagi mein lat-pat kare ya uski tauheen karte hue use apne paero'n se raunde, to aesa shakhs in aamaal ke sabab deen-e-islam se murtad ho jaaega.

Neez amali irtidaad ke zimn mein ye bhi hai ke koi ahle qabr ki qurbat ke liye unki qabro'n ka tawaaf kare, ya unke liye ya jinno'n ke liye namaz padhe, ye amali irtidaad hai. Albatta unhe'n pukaarna, un se

[269] T: Poora, kaamil, durust, tasleem kiya gaya [FL]

madad talab karna au runke liye nazr-o-niyaaz maanna waghaera qauli irtidaad hai.

Raha masla us shakhs ka jo Allah ki ibaadat ki niyyat se qabro'n ka tawaaf kare, to ye deen-e-islam mein badtareen qism ki bidat hai, ye irtidaad nahi hai, balke deen mein ek (1) ghinaani qism ke bidat hai ba-sharte-ke wo uske zariye qabr waale ki qurbat na-chaahta ho balke mahez jahaalat ki buniyaad par Allah ki qurbat ke husool ki khaatir aesa kiya ho.

Kufr amali hi ke qabeel se ye bhi hai ke insaan ghaerullah ke liye zibah kare aur qurbaniyo'n ke zariye ghaerullah hi ki qurbat haasil kare, oont ya bakri, ya murthi, ya gaae, ahle qabr se qurbat aur un ki ibaadat ke gharz se zibah kare, ya jinno'n ki ibaadat ke liye zibah kare, ya sitaaro'n ki qurbat ki gharz se unke liye zibah kare, un tamaam soorato'n mein choonke (jaanwar) ghaerullah ke liye zibah kiya gaya hai isl iye wo murdaar aur haraam hai aur ye amal kufr-e-akbar hai. Ham Allah se aafiyat maangte hain, ye saari cheeze'n islam se irtidaad ki qismo'n mein se aur amali nawaaqiz hain.

### ③ Aqeeda Ke Sabab Irtidaad:

Aqeeda, yaane insaan jin baato'n ka mahez apne dil mein aqeeda rakhe usko amalan anjaam nab hi de aur zabaan se na bhi kahe uske zariye irtidaad ki qismo'n mein se ye hai ke misaal ke taur par wo apne dil mein ye aqeeda rakhe ke Allah Azzo Wajal mohtaaj aur faqeer hai, ya bakheel hai ya zaalim hai garche use apni zabaan se na kahe. Amalan use anjaam na de, mahez apne us faasid aqeeda hi ki buniyaad par musalmano ke muttafiqa faelsa ke mutaabiq kaafir ho jaaega.

Ya apne dil mein ye aqeeda rakhe ke baas (بعث) (marne ke baad dobaara zinda kiya jaana) aur nushoor (maedaan-e-mahshar mein ekattha kiya jaana) koi cheez nahi aur is silsila mein jo baate'n aati ya bayan ki jaati hain unki koi haqeeqat nahi. Ya apne dil mein ye aqeeda rakhe ke jannat ya Jahannam ka koi wujood nahi aur na hi kisi doosri zindagi ka koi tasawwur hai, jab insan in baato'n ka dil mein aqeeda rakhega khwah zaban se na bhi kahe to. Ham Allah ki panaah chaahte

hain. Wo kaafir aur deen-e-islam se murtad ho jaaega. Uske saare aamaal zaaya aur barbaad ho jaaenge aur us faasid aqeeda ki bina par uska abadi thikaana jahannum hoga.

Isi tarah agar apne dil mein ye aqeeda rakhe, garche zaban se nab hi kahe, ke Muhammad ﷺ sacche nabi nahi hain, ya wo aakhri nabi nahi hain, ya unke baad bhi ambiya mab-oos kiye jaaenge, ya ye aqeeda rakhe ke musailma kazzaab saccha nabi tha, to aesa shakhs us aqeeda ki buniyad par kaafir ho jaaega.

Ya apne dil mein ye aqeeda rakhe ke Nuh ya Musa ya Isa ya unke alawa deegar Ambiya علیہم السلام sab ke sab ya un mein se koi jhoota tha to aesa shakhs deen-e-islam se murtad ho jaaega.

Ya ye aqeeda rakhe ke Allah Azzo Wajal ke saath kisi aur ko pukaarne mein koi harj nahi jaesa Ambiya ya unke alaawa deegar log ya sooraj aur sitaare ya unke alaawa koi aur cheez, agar koi shakhs apne dil mein ye aqeeda rakhe to wo deen-e-islam se murtad ho jaaega. Kyounke Allah Azzo Wajal ka irshad hai:

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ هُوَ الْبَاطِلُ.

Ye Isliye Ke Allah Ta'ala Hi Haq Hai Aur Uske Alaawa Jise Ye Pukaarte Hain Wo Baatil Hai. (Surah-al-Hajj: 62)

Neez irshad hai:

وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ لَاۤ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ.

Aur Tumhara Maabood-e-Haqeeqi Ek (1) Hi Hai Jiske Siwa Koi Haqeeqi Maabood Nahi Wo Bada Meherbaan Nihaayat Rahem Karne Waala Hai. (Surah-al-Baqara: 163)

Neez irshad hai:

اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ.

Ham Teri Hi Ibaadat Karte Hain Aur Tujh Hi Se Madad Maangte Hain. (Surah-al-Fatiha: 5)

Neez irshad hai:

وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْۤا اِلَّاۤ اِيَّاهُ.

Tumhare Rabb Ne Faesla Farma Diya Hai Ke Tum Sirf Usi Ki Ibaadat Karo. (Surah-al-Isra: 23)

Neez irshad hai:

فَادْعُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْكٰفِرُوْنَ.

Lihaaza Allah Ko Pukaara Uske Liye Deen Ko Khaalis Kar Ke Agarche Kaafiro'n Ko Garaa'n[270] Guzre. (Surah-al-Ghaafir (Momin): 14)

Neez irshad hai:

وَلَقَدْ اُوْحِيَ اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ قَبْلِكَ ۚ لَئِنْ اَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ.

Yaqeenan Aap Ki Taraf Aur Jo Log Aap Se Pehle The Unki Taraf Wahee Ki Gai Thi Ke Agar Aap Ne (Bhi) Shirk Kiya To Aap Ka Amal Zaaya Ho Jaaega Aur Laazmi Taur Par Aap Khasaara Uthaane Waalo'n Mein Se Ho Jaaenge. (Surah-az-Zumar: 65)

Is maane ki aayaat be-shumaar hain.

Lihaaza jis ne ye gumaan kiya ya aqeeda rakha ke Allah Azzo Wajal ke saath kisi farishta ya nabi ya darakht ya jinn ya uske alaawa kisi aur cheez ki ibaadat karni jaaez hai to aesa shakhs kaafir hai. Aur agar ye baat wo zabaan se keh bhi de to wo bayak-waqt zabaan aur aqeeda dono se kaafir ho jaaega. Aur agar wo us kaam ko amalan anjaam bhi de de aur ghaerullah ko pukaare aur ghaerullah se fariyaad kare to qaul, amal, aur aqeeda sab se kaafir ho jaaega, ham Allah se aafiyat ka sawaal karte hain.

Aur usi qabeel se qabr-parasto'n ke wo aamaal bhi hain jinhe'n aaj-kal wo bahut se mumaalik mein murdo'n ko pukaarne, unse fariyaad karne, aur unse madad talab karne ki shakl mein anjaam dete hain. Chunache koi kehta hai: Aye mere sardaar! Madad keejiye, madad keejiye, aye mere sardaar! Meri fariyaad suniya, meri fariyaad suniya, main aapke paas hoo'n, mere mareez ko shifa deejiye, meri koi hui cheez ko waapas lauta deejiye, mere dil ki islaah keejiye.

Murdo'n ko, jinhe'n wo auliya ka naam dete hain, pukaarte hain, aur

[270] T: Mushkil, dushwaar, naagawaar [FL]

unse ye (mazkoora) sawalaat karte hain. Unho'n ne Allah ko bhula diya aur uske saath ghaero'n ko shareek kiya, Allah Azzo Wajal ki shaan-e-azmat usse buland-tar hai.

Chunache ye saari cheeze'n zabaan, aqeeda aura mal ka kufr hain.

Aur baaz log doori aur door-daraaz shehro'n aur mulko'n se pukaarte hain aur kehte hain: Aye Allah ke Rasool ﷺ meri madad keejiye! … waghaera. Aur baaz log aap ki qabr ke paas aakar kehte hain: Aye Allah ke Rasool! Mere bimaar ko shifa deejiye. Aye Allah ke Rasool! Madad keejiye, madad keejiye, hamare dushmano ke khilaaf hamari madad keejiye, ham jin pareshaniyo'n mein mubtala hain aap unse ba-khoobi waaqif hain, lihaaza hamare dushmano ke khilaaf hamari madad farmaaiye.

Halaanke Rasool Allah ﷺ ghaeb nahi jaante, ghaeb ka ilm sirf Allah Ta'ala ko hai. Ye saari cheeze'n zaban-o-amal ka shirk hain aur agar insaan uske saath ye aqeeda rakhe ke aesa karna jaaez hai, us mein koi harj nahi, to wo aesa shakhs qaul, amal, aur aqeeda har tarah se kaafir ho jaaega. Ham Allah se aafiyat ka sawaal karte hain.

### ④ Shak-o-Shubha Ke Sabab Irtidaad:

Ham ne (aap ke saamne) qaul, amal, aur aqeeda ke sabab hone waala irtidaad pesh kiya, jahan tak shak ke sabab irtidaad ka masla hai to wo you'n hai ke misaal ke taur par koi kahe: Main nahi jaanta ke Allah Ta'ala haq hai ya nahi? Mujhe shak hai! To aesa shakhs shak ke sabab kaafir ho jaaega, ya ye kahe ke: Main nahi jaanta ke marne ke baad dobaara uthaay jaana haq ya nahi? Ya ye kahe ke: Mujhe nahi maaloom ke jannat-o-Jahannam haq hain ya nahi? … main nahi jaanta, mujhe shak hai? To is qism ke aadmi se tauba karwaai jaaegi, agar tauba karle to theek warna use kufr ke sabab qatl kar diya jaaega, kyounke usne nas aur ijma ke zariye islam mein ek (1) badeehi taur par maaloom cheez ke baare mein shak kiya hai.

Jo shakhs apne deen mein shak kare aur kahe ke main nahi jaanta ke kya Allah haq hai? Ya Rasool haq hai? Aaya wo sacche hain ya jhoote? Ya ye kahe ke mujhe nahi maaloom ke kay wo aakhri nabi the? Ya ye

kahe ke main nahi jaanta ke musailma jhoota tha ya nahi? Ya ye kahe ke mujhe nahi maaloom ke kya aswad unsi, jisne yemen mein nubuwwat ka daawa kiya tha, jhoota tha ya nahi? Ye tamaam shukook deen-e-islam se irtidaad ka sabab hain, unke murtakib se tauba karaai jaaegi, aur uske saamne haq khol-khol kar bayan kiya jaaega, agar wo tauba kar le to theek warna use qatl kar diya jaaega.

Isi tarah agar ye kahe ke mujhe namaz ke baare mein shak hai ke wo waajib hai ya nahi? Aur zakat waajib hai ya nahi? Aur maah-e-ramzan ke rozo'n ke baare mein shak hai wo waajib hai ya nahi? Aur zakat waajib hai ya nahi? Aur maah-e-ramzan ke rozo'n ke baare mein shak hai ke wo waajib hai ya nahi? Ya istitaa-at ke bawujood hajj ke baare mein shak kare ke kya wo umr mein ek (1) martaba waajib hai ya nahi? To ye tamaam shukook kufr-e-akbar hain, unke murtakib se tauba karaai jaaegi agar tauba karle aur imaan le aae to theek warna use qatl kar diya jaaega. Kyounke Nabi-e-Kareem ﷺ ne farmaya hai:

مَن بدَّل دينَه فاقتُلوه.

Jo apna deen tabdeel karle use qatl kardo. (Saheeh Bukhari: H3017)

Ise Imam Bukhari رحمه الله ne apni saheeh mein riwayat kiya hai.

Lihaaza in tamaam baato'n, yaane namaz, zakat, roza aur hajj ke baare mein ye imaan rakhna waajib hai ke ye haq aur tamaam musalmano par sharai shuroot ki raushni mein waajib hain. (Aqeeda Ki Kharabiya'n Aur Unse Bachne Ke Tariqe-lil-Bin Baaz: P27-42 (maamooli tasarruf ke saath)

Raha aarzi[271] waswasa aur dil ke khatke to unse koi nuqsaan nahi hota, ba-sharte-ke momin unhe'n dafa'[272] karta rahe aur unse izhaar-e-itminaan na kare aur wo uske dil mein pewast na hone paae'n, kyounke Nabi-e-Kareem ﷺ ka irshad hai:

إِنَّ اللَّهَ تَجَاوَزَ لأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ يَتَكَلَّمُوا أَوْ يَعْمَلُوا بِهِ.

Allah Ta'ala ne meri ummat ke jee mein paeda hone waale khayalaat ko maaf kar diya hai jab tak ke wo use keh na de'n ya us par amal na kar le'n. (Saheeh Muslim: H127)

[271] T: Thodi muddat ke liye, waqti [FL]
[272] T: (دَفْع) Door karna, zaael karna [RKT]

Aur aese shakhs ko chaahiye ke wo darj-e-zel aamaal kare:

① Shaetaan se Allah Azzo Wajal ki panaah maange. (Fath-ul-Baari: V6 P336; Saheeh Muslim: V1 P120)

② Nafs mein paeda hone waali cheezo'n se baaz rahe. (Fath-ul-Baari: V6 P336; Saheeh Muslim: V1 P120)

③ Kahe: Main Allah aur uske rasoolo'n par imaan laaya. (Saheeh Muslim: V1 P119-120)

## Doosri Qism: Daaera-e-Kufr Mein Daakhil Na Karne Waali Buraiyaa'n

Ye cheeze'n imaan ko kamzor aur us mein naqs paeda karti hain, neez uske murtakib ko jahannum aur Allah ke ghaez-o-ghazab ka mustahiq banati hain. Lekin unkar murtakib kaafir nahi hota hai. Jaese soodkhor aur deegar haraam umoor ka irtikaab masalan zinakaari aur bidaat waghaera. Ba-sharte ke uska imaan ho ke wo haraam hai, use halaal na samjhe, aur agar ye aqeeda ho ke aesa karna halaal hai to wo kaafir ho jaaega, uske alaawa aur deegar aamaal jaese Nabi-e-Kareem ﷺ ki wilaadat ki munaasibat se jashn manana, ye ek (1) bidat hai, jise chauthi sadee hijri aur uske baad mein logo'n ne ejaad kiya hai, to ye tamaam cheeze'n aqeeda ko muzmahil[273] karne ka sabab hain. Albatta agar meelaad ke us jashn mein Rasool-e-Kareem ﷺ se fariyaad ki jaae to ye bidat ki pehli qism mein se, yaane deen-e-islam se khaarij karne waali hogi.

Neez usi tarah doosri qism mein se bad-shugooni[274] lena bhi hai, jaese zamana-e-jaahiliyat mein log kiya karte the. Allah Azzo Wajal ne unki tardeed karte hue farmaya:

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَّعَكَ ؕ قَالَ طٰٓئِرُكُمْ عِنْدَ اللّٰهِ بَلْ اَنْتُمْ قَوْمٌ تُفْتَنُوْنَ.

Unho'n Ne Kaha Ham To Teri Aur Tere Saathiyo'n Ki Bad-shugooni Le Rahe Hain, Aap Ne Farmaya Tumhari Bad-shugooni Allah Ke Yahaa'n Hai, Balke Tum Fitne Mein Pade Hue Log Ho. (Surah-an-Naml: 47)

Chunache bad-shugooni kufr se kamtar shirk hai … isi tarah isra-o-

[273] T: (مُضْمَحِل) Sust, thaka-maanda, thaka hua [RKT]

[274] T: Manhoosiyat, bad-haali ka wahem dilaane waala [RKT]

meraj ki shab mein jashn manaana, Nabi-e-Kareem ﷺ ne irshad farmaya:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ.

Jis ne hamare is deen mein koi nai cheez ejaad ki jo us mein nahi to wo cheez mardood hai. (Saheeh Bukhari: H2697)

Guftagu mukhtasaran khatam hui. (Al-Qawaadeh Fil Aqeeda-az-Allama Bin Baaz, ye dar-asl ek (1) taqreer hai jise Bin Baaz رحمه الله ne Jaame Kabeer mein Maah Safar 1403h mein ki thi. Ye taqreer meri personal library mein record-shuda maujood hai. Alhamdulillah baad mein ye taqreer 1416h mein 'Al-Qawaadeh Fil Aqeeda wa Wasaail us Salamah Minha' (Aqeeda ki kharabiyaa'n aur unse bachne ke tariqe) ke naam se kitaabcha ki shakl mein shaaya bhi hui, uski ishaa-at aur muallif par pesh karne ki zimmedaari Shaikh Khalid bin Abdur Rahman shaae ne nibhaai. Allah unhe'n jaza-e-khaer se nawaaze).

## Teesre Baab Par Sarsari Nazar

Teesra Baab: Ahle Qibla Ki Takfeer Mein Logo’n Ke Muwaafiq Aur Unka Jaaeza

❁ Pehla Fals: Takfeer Ke Baab Mein Logo’n Ke Mawaaqif

Pehla Mabhas: Khawaarij ki raae.

Doosra Mabhas: Motazala ki raae.

Teesra Mabhas: Shia ki raae.

Chautha Mabhas: Murjiya ki raae.

❁ Doosri Fasl: Gumraah Firqo’n Ke Aaraa Ka Jaaeza

Pehla Mabhas: Khawaarij ka jaaeza.

Doosra Mabhas: Motazala ka jaaeza.

Teesra Mabhas: Shia ka jaaeza.

Chautha Mabhas: Murjiya ka jaaeza.

## Pehli Fasl: Takfeer Ke Baab Mein Logo'n Ke Mawaaqif

### Pehla Mabhas: Khawaarij Aur Unki Raae:

Khawaarij ko 'Huroora' naami ek (1) gaao'n ki taraf mansoob karte hue jisse wo nikle the 'Hurooriya' kaha jaata hai, aur Imam-e-Haq, jis par (musalmano ki) jamat muttafiq ho ke khilaaf baghaawat karne waale har shakhs ko khaarji kaha jaata hai. (Jab gunahgaar musalmano ki takfeer kare, tafseel ke liye is kitab ka P59* mulahaz farmaae'n)[275]

Khwah baghawat Sahaba Ikraam ke zamane mein Aimma-e-Raashideen ke khilaaf ho ya unke baad unke sacche muttabieen ke khilaaf, ya har zamana ke aimma ke khilaaf ho. (Al-Milal wan Nihal lish Sharistaani: V1 P144 unho'n ne tamaam firqo'n aur har firqa ka mazhab-o-aqeeda zikr kiya hai)

Aur jab khawaarij mein ikhtilaaf hua to wo bees (20) firqo'n mein taqseem ho gae. (Al-Firq Baen al-Firq li Abdul Qaahir Baghdadi: P24, unho'n ne bhi firqo'n ke naam zikr kiye hain: P24 & 73) Un mein se bade firqe Mahkama, Azaariqa, Najdaat, Baheesiya, Ujaadarah, Sa-aalabah, Ibaaziya, aur Safariya waghaera hain aur baqiya unki fara'[276] hain, jin ka muttaiqa aqeeda Usman-o-Ali رضی اللہ عنہم se baraa-at[277] ka izhaar hai. Jise wo har itaa-at par muqaddam rakhte hain aur usi buniyaad par shaadi-biyaah ko saheeh qaraar dete hain. Aur kabeera gunaaho'n ke murtakibeen ko kaafir samajhte hain. (Al-Milal wan Nihal lish Sharistaani: V1 P115)

Unke khoon-o-maal ko halaal samajhte hain aur gunahgaaro'n ke hamesha-hamesh waasil-e-jahannum[278] rehne ke qaael hain aur unka khayaal ye hai ke sunnat, jo quran ke zaahir ke khilaaf hai kwhah mutawaatir hi kyoun naho, ko chod kar sirf Quran-e-Kareem ki ittiba ki jaaegi. Neez wo apne mukhalifen ko kaafir gardaante hain aur uska wo sab kuch halaal samjhte hain jo asli kaafir ka bhi nahi samajhte (kyounke unke nazdeek wo murtad hai) (Fatawa Ibne Taimiya: V3 P335; Al-Ajooba al Mufeeda Alaa As-alah tul Aqeeda-lil-Habteeli: P58-60) aur ameer muslim

[275] T: Roman urdu kitab ka Page: 45
[276] T: (فَزَع) Shaakh, theni, darakht ki shaak [RKT]
[277] T: Ilzaam se baree hone ki soorat-e-haal [Urdn]
[278] T: Jahannum mein jaane waala/pohonchne waala [RKT]

agar sunnat ki mukhalifat kar de to uske khilaaf baghaawat karna waabji haq samajhte hain. (Al-Milal wan Nihal lish Sharistaani: V1 P115)

Khawaarij apne mazhab ke ikhtilaaf ke bawujood Ali, Usman, Ahle Jamal[279] ﷺ, dono hukm aur jo tahakkum[280] se raazi ho aur jo dono hukm ya dono mein se ek (1) ko durust qaraar de, uski takfeer aur zaalim haakim ke khilaaf baghaawat ke wujoob par muttafiq hain. Aur Ka'bi (کعبی) ne jo unke kabeera gunaaho'n ke murtakibeen[281] ki takfeer par ijma ki baat naql ki hai wo ghaer-maqbool hai. Saheeh baat wo hai jo Abul Hasan ne naql ki hai. Ka'bi ne murtakibeen-e-kabaair ki takfeer par khawaarij ke ijma ke daawe mein ghalati ki hai, kyounke khawaarij mein firqa-e-najdaat apne muwaafiqeen mein se ahle hudood ki takfeer nahi karta, balke wo kehta hai ke unke muwafiqeen mein se kabeera ka murtakib, kaafir-e-deen nahi balke kaafir-e-nemat hai. (Al-Firq Baen al-Firq: P73-74)

Abdul Qaahir bin Taahir Tamimi Baghdadi farmate hain: "Qadeem mahakkama Ali, Usman, Talha, Zubair, Ayesha ﷺ Ashaab-e-Jamal, Muaawiya ﷺ dono hukm aur is ummat ke gunahgaaro'n ki takfeer ke qaael the. Aur muaamala usi had tak tha yaha'n tak ke un mein se Azaaraqa ka zuhoor hua. Unka aqeeda tha ke unke mukhalifeen aur isi tarah muwafiqeen mein se kabaaer ke murtakibeen mushrik hain aur wo apne mukhalifeen mein se aurato'n aur baccho'n ke qatl ko halaal, neez unhe'n hamesha-hamesh ke liye mustahiq-e-jahannum samajhte the". (Usool ud Deen Li Abi Mansoor Abdul Qaahir al Baghdadi: P332)

Khawaarij aur Motazala waghaera ne kufr aur fisq-e-asghar ke jin nusoos ko apnakar unse kufr-e-akbar par istidlaal kiya hai wo unke faasid uqool, door-az-kaar[282] izhaan[283] aur (haq ki qubooliya se) band dilo'n ki upaj aur paedawaar hai. Unho'n ne wahee ke nusoos ko baaham de maara aur fitna aur taaweel ki gharz se us mein mutashaaba (ghaer-waazeh) ki ittiba karte hain

[279] T: Jung-e-jamal mein shirkat karne waale musalman [RSB]
[280] T: (تَحَكُّم) Zabardasti, jabri, authority, power [RKT]
[281] T: (مُرتکِب) Jurm karna, irtekaab karne waala, kisi fe'l ka karne waala, khatakaar [RKT]
[282] T: Ghair-mutaalliq, ghair-zaroori [RKT]
[283] T: (اَذْہان) Samajh, aql ya haafze ki quwwate'n [RKT]

ke kisi gunah-e-kabeera masalan zina ya sharab-noshi ya sood-khori par israar karne waala kaafir, murtad aur deen-e-islam se bil-kulliya khaarij ho jaata hai. Na uski namaz-e-janaza padhi jaaegi aur na hi use musalmano ke qabristan mein dafan kiya jaaega, khwah wo Allah ki tauheed aur Rasool Allah ﷺ ki tableegh ka iqraar karta ho aur khwah wo namaz padhta ho, roza rakhta ho, zakat adaa karta ho, hajj karta ho, jihaad karta ho, wo iblees, uske lashkar, firaun, haamaan, aur qaaroon ke saath hamesha-hamesh jahannum mein rahega. (Ma-aarij-ul-Qubool Bi-sharah…. V2 P420)

Unho'n ne Qurani Aayaat ki tafseer is andaaz mein ki hai ke jisse kabaaer ke murtakibeen ki takfeer ke silsile mein unke qaul ki taaeed ho sake, jaese farman-e-Baari:

وَمَنْ يَّكْفُرْ بِالْاِيْمَانِ فَقَدْ حَبِطَ عَمَلُهٗ.

Aur Jo Imaan Se Kufr Kare Uska Amal Zaaya Ho Gaya. (Surah-al-Maaida: 5)

Neez, Allah ka farman hai:

هُوَ الَّذِیْ خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَّمِنْكُمْ مُّؤْمِنٌ.

Usi Ne Tumhe'n Paeda Kiya Hai, To Tum Mein Se Kuch Kaafir Hain Aur Kuch Momin. (Surah-at-Taaghaabun: 2)

Chunache kehte hain ke Allah Ta'ala ne kufr aur imaan ke maabaen koi teesra darmiyaani darja-o-manzil nahi banaya hai. Lihaaza jisne kufr kiya uska amal zaaya ho gaya aur wo mushrik hai. Aur imaan raas-ul-amal aur awwaleen farz hai … aur jisne Allah ke hukm ko chod diya uska amal aur imaan zaaya ho gaya aur jiska amal zaaya ho gaya wo be-imaan hai aur jiske paas imaan nahi wo mushrik aur kaafir hai. (Al-Khawaarij Usool-ut-Taareekhiye li Mas-alah tut Takfeer-ul-Muslim: P30)

Khawaarij ki daleelo'n mein se Nabi-e-Kareem ﷺ ka ye farman bhi hain:

اَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلاَ يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلاَ يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ.

Zinakaar zina kaari ke waqt momin nahi rehta, chor, chori ke waqt momin nahi rehta aur sharab-khor, sharab-khori ke waqt momin nahi

rehta. (Saheeh Muslim: 57)

Unki tardeed in sha allah aara ke tajziya-o-munaaqisha[284] ke fasl mein aaegi. (Dekhiye P192)[285]

## Doosra Mabhas: Motazala ki raae:

Rahe haq se munharif qadariya (motazala) to ye bees (20) firqo'n mein taqseem hain. Jin mein se har firqa apne alaawa tamaam firqo'n ki takfeer karta hai. Baaz cheeze'n un mein muttafiq alae hain, un mein se unka us daawa par ittifaaq bh ihai ke ummat-e-muslma ka faasiq shakhs do (2) darjo'n ke darmiyaani darja mein hota hai. (Al-Firq Baen al-Firq: P24. Firqo'n ke naam zikr karte hue farmate hain: 'Waasiliya, Amrwiya, Hazliya, Nizamiya, Muraadiya, Umriya, bashariya, sumaamiya, jaahiziya, aswaariya, askaafiya, jaafariya, khyaatiya, shaamiya, hishamiya, ashaab saaleh quba, muraesiya, kaabiya, jabaaiya aur abu haashim bin al-jabaai ki taraf mansoob bihshamiya. Al-Firq Baen al-Firq: P114 aur P24; Al-Milal wan Nihal lish Sharistaani: V1 P43-85)

Motazala ki wajah tasmiya ye hai ke ek (1) shakhs Hasan Basri رحمہ اللہ (d 110h) ke paas aaya aur usne kaha: Aye deen ke imam! Hamare zamane mein ek (1) aesi jamat ka zuhoor hua hai jo kabaaer ke murtakibeen ko kaafir kehti hai aur kabeera uske nazdeek aesa kufr hai jo millat se khaarij kar deta hai. Ye khawaarij mein firqa waeediya hai. Aur ek (1) aesi jamat zaahir hui hai jo kabeera ke murtakibeen ko ummeed dilaati hai aur gunah-e-kabeera uske nazdeek kubh bhi nuqsaan nahi pohonchata. Balke uske aqeeda-o-mazhab ke mutaabiq amal imaan ke arkaan mein se nahi hai. Aur jis tarah kufr ke saath itaa-at (neki) faaeda nahi pohonchati usi tarah imaan ke saath koi gunaah nuqsaan nahi pohonchata. Ye ummat ki wo jamat hai jo 'irja' (ارجاء) yaane amal ko imaan se khaarij karne ke qaael hai. To aap hame'n us baare mein kis aqeeda ki rehnumaai karte hain?

Hasan Basri رحمہ اللہ ne us baare mein ghaur kiya, lekin jawab dene se pehle hi Waasil bin Ataa ne kaha: Kabeera ka murtakib na mutlaq momin hai aur na hi mutlaq kaafir. Balke wo dono muqamaat ke darmiyaan ek (1) teesre muqaam mein hai, na momin hai aur na kaafir,

[284] T: (مُناقَشَه) Baaham ladaai jhagda, bahes-o-takraar [RKT]

[285] T: Is roman urdu kitab ka pager number hoga: 142

phir khada hua aur masjid ke sutoono'n mein se ek (1) sutoon ke paas alag-thalag ho kar Hasan ke shagirdo'n ki ek (1) jamat ko apna jawaab samjhaane aur uski mazeed wazaahat karne laga, to Hasan رحمہ اللہ ne farmaya: 'اعتزلنا واصل' 'Waasil ham se alag ho gaya', chunache wo aur uske muttabieen 'motazala' ke naam se mausoom hue. (Al-Milal wan Nihal lish Sharistaani: V1 P48)

Ye log sifaat-e-Baari ke munkir hain, kehte hai wo (Allah) apne aap Aalim, apne aap Qaadir, aur apne aap Zinda hai… ilkh. Aakhirat mein gunahgaaro'n ke hukm ke baare mein unka mazhab khawaarij ke mazhab ke muwaafiq hai, aur wo hai gunahgaaro'n ko jahannum mein hamesha-hamesh rehne ka, raha duniya mein to wo khawaarij ki tarah faasiqo'n ka khoon-o-maal halaal nahi samajhte. Lekin wo gunahgaaro'n ko imaan se khaarij karne mein khawaarij ke muwaafiq aur unke kufr mein daakhil hone mein unke mukhaalif hain. Chunache motazala kehte hain ke wo imaan se khaarij ho gae, lekin kufr mein daakhil na hue. Lihaaza wo do (2) manzilo'n ke maabaen ek (1) manzila mein hain.

Rahe khawarij to wo gunah-e-kabeera ki buniyaad par faasiqo'n ko imaan se khaarij karke unhe'n kufr mein daakhil kar dete hain. (Al-Ajooba al Mufeedah Alaa As-alah…: P59; Sharah Aqeeda Tahawiya: P356)

Jabke motazala kehte hain ke gunahgaaro'n log na momin hain aur na hi kaafir. Balke ham unhe'n faasiq kehte hain. Chunache unho'n ne fisq ko (kufr-o-imaan) dono manzilo'n ke darmiyaan ek (1) manzila qaraar diya, lekin (duniya ki tarah) aakhirat mein do (2) manzilo'n ke darmiyaan ek (1) manzila ka faesla na kiya, balke khwaarij ki tarah hamesha-hamesh ke liye mustahiq-e-jahannum qaraar diya. Khulasa-e-kalaam ye ke unho'n ne zabaani taur par unki mukhaalifat ki aur haqeeqat mein unki muwaafaqat, aur sab ke sab khatakaar aur gumraah qaraar paae. (Saheeh Muslim: V1 P76)

Motazala ke aqeeda ka khulaasa ye hai ke kabeera ka murtakib duniya mein do (2) manzilo'n ke darmiyaan ek manzila mein hoga, jabke agar tauba na kare to qiyaamat ke roz hamesha-hamesh ke liye mustahiq-e-jahannum hoga. (Musnad Ahmad: V3 P135; Saheeh-ul-Jaame: V6 P123 H7056 mein Allama Albani ne saheeh qaraar diya hai)

Murtakib-e-kabeera ke momin na hone ki baabat motazala ki daleelo'n mein se Allah Azzo Wajal ka ye farman bhi hai:

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ.

Tumhare Paas Ek (1) Aese Paeghambar Tashreef Laae Hain Jo Tumhari Jins Se Hain, Jin Ko Tumhari Mazarrat[286] Nihaayat Garaa'n Guzarti Hai, Jo Tumhari Manfa-at[287] Ke Khwahishmand Rehte Hain, Imaan Waalo'n Ke Saath Bade Hi Shafeeq Aur Meherbaan hain. (Surah-at-Tauba: 128)

Chunache Qazi Abdul Jabbar ke tabasara ke mutaabiq, Rasool Allah ﷺ ke liye jaaez nahi ke wo kabaaer ke murtakibeen mein se jin par had qaaem karen aur laanat kare'n, un par meherbaan aur rahem karne waale ho'n, isi tarah motazala chand ahadees se bhi istidlaal karte hain, un mein se Nabi-e-Kareem ﷺ ka ye farman bhi hai:

لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلاَ يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلاَ يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ.

Zinakaar zinakaari ke waqt momin nahi rehta, chor chori ke waqt momin nahi rehta aur sharab-khor, sharab-khori ke waqt momin nahi rehta. (Saheeh Muslim: 57)

Neez farman:

لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ.

Be-imaan hai wo shakhs jiske paas amaanat nahi aur be-deen hai wo shakhs jiske paas ahd-o-paemaan nahi. (Musnad Ahmad: V3 P135; Saheeh-ul-Jaame: V6 P123 H7056 mein saheeh qaraar diya hai)

Rahe'n gunahgaaro'n ke hamesha-hamesh ke liye mustahiq azaab-e-jahannum hone ke baare mein motazala ki daleele'n to un mein se Rasool Allah ﷺ ka ye farman hai:

مَنَ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَتَوَجَّأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا وَمَنْ شَرِبَ سَمًّا فَقَتَلَ نَفْسَهُ فَهُوَ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا وَمَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ يَتَرَدَّى فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا.

[286] T: (مَضَرَّت) Nuqsaan, khasaara [RKT]
[287] T: (مَنفَعَت) Nafaa, faaeda, munaafa [RKT]

Jis ne kisi ko lohe ke zariye khud-kashi ki uska loha uske haath mein hoga jise wo jahannum ki aag mein hamesha-hamesh apne pet mein ghonpta rahega aur jisne zeher peekar khudh-kashi ki wo use jahannum ki aag mein hamesha-hamesh ghont-ta rahega, aur jisne pahaad se kood kar khud-kashi ki wo jahannum mein hamesha-hamesh koodta rahega. (Saheeh Bukhari: V3 P226; Saheeh Muslim: H109)

Neez farman-e-Nabawi ﷺ:

يُدْخِلُ اللَّهُ أَهْلَ الْجَنَّةِ الْجَنَّةَ وَيُدْخِلُ أَهْلَ النَّارِ النَّارَ ثُمَّ يَقُومُ مُؤَذِّنٌ بَيْنَهُمْ فَيَقُولُ يَا أَهْلَ الْجَنَّةِ لاَ مَوْتَ وَيَا أَهْلَ النَّارِ لاَ مَوْتَ كُلٌّ خَالِدٌ فِيمَا هُوَ فِيهِ.

Jannati jannat mein chale jaaenge aur jahannumi jahannum mein chale jaaenge, phir ek (1) aawaaz lagaane waala kahega: Aye jannatiyo! Ab maut nahi aani hai. Aye dozakhiyo! Ab maut nahi aani hai, sab ke sab jis (nemat-o-azaab) mein hain usi mein hamesha-hamesh rahenge. (Saheeh Muslim: H2850)

Motazala ke aqeeda ki tardeed in sha allah unke aur deegar firqo'n ke aqaaed ke munaaqisha ki fasl mein aaegi. (Dekhiye: P200)[288]

## Teesra Mabhas: Shia ki raae:

Ye paanch (5) firqe hain. Keesaaniya, Zaidiya, Imaamiya, Ghaaliya (ghuloo-pasand) aur Ismailiya. Un mein se baaz firqe usool mein etezaal[289] aur baaz tashbeeh ki taraf maael hain. (Al-Milal wan Nihal lish Sharistaani: V1 P146) [290]

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[288] T: Is roman urdu kitab ka page number: 147

[289] T: (اِعْتِزال) Jo rooyat-e-Ilaahi ke munkir firqe [RKT]

[290] Allama Baghdadi رحمہ اللہ apni kitab Al-Firq Baen al-Firq: P21 mein farmate hain: Jahan tak raafiza ki baat hai to un mein se sabiya ne Ali رضی اللہ عنہ ke zamane mein apni bidat zaahir ki. Chunache baaz logo'n ne Ali رضی اللہ عنہ ke baare mein kaha ke: Aap Ilaah (Allah) hain. To Ali رضی اللہ عنہ ne un mein se ek (1) jamat ko nazr-e-aatish diya aur Ibne Saba ko madaaen ki chaauni ki taraf jila-watan kar diya. Ye firqa Ali رضی اللہ عنہ ki uloohiyat ka aqeeda rakhne ke sabab ummat-e-islamiya ke firqo'n se khaarij hai. Phir Ali رضی اللہ عنہ ke zamane ke baad rawaafiq ki chaar (4) qisme'n ho gaee'n: Zaidiya, Imaamiya, Keesaaniya, Gulaath (ghuloo-pasand) aur Phir Zaidiya, Imaamiya aur Ghulaat kai-kai firqo'n mein taqseem ho gae. Un mein se har firqa baqiya tamaam firqo'n ko kaafir

Ye (shia) wo hain jo khusoosi taur par Ali ﷺ se mohabbat aur dosti ka dam bharte hain aur kehte hain ke Ali ﷺ aur unke baad unki aulaad Rasool Allah ﷺ ke baad logo'n mein sabse afzal aur imaamat ke sabse ziyaada mustahiq the. (Al-Fazl Fil Milal Wal Ahwaa wan Nihal: V2 P133; Al-Milal wan Nihal: V1 P146)

Neez, nas aur wasiyyat dono etebaar se un (Ali ﷺ) ki imaamat-o-khilaafat ke qaael hain aur ye aqeeda rakhte hain ke imaamat ab unki aulaad se khaarij nahi ho sakti aur agar khaarij hui to ya to ghaero'n ke zulm ki wajah se ya unke zaati taqiyya (tanaazul) ke sabab. Aur kehte hain ke: Imaam koi maslahati qaziyya[291] nahi hai jise awaam ke intikhaab se haasil kiya jaae aur unke qaaem karne se imam bar-sar-e-imaamat aae, balke ye usooli qaziyya hai jo deen ka rukn hai. Rasool Allah ﷺ ke liye usse ghaflat baratna, nazar-andaaz karna aur awaam ko sonpna jaaez nahi. Tamaam firqe taayyin-o-tansees[292] ke wujoob, aimma ke waajbi taur par kabaaer-o-saghaaer se maasoom hone ke suboot, qauli, amali, aur eteqaadi taur par wilaayat-o-baraa-at ke qaul par muttafiq hain, siwaae taqiyya ki haalat ke, sirf baaz zaidiya unke mukhaalif hain. (Al-Milal wan Nihal: V1 P146)

Mazhab-e-Shia ka aaghaaz shiyyo'n ke khabees leader Abdullah bin Saba Yahoodi ke haath par hua, jo islam zaahir karta tha halaanke wo dushman-e-islam munaafiq tha. Ye pehla shakhs tah jisne Abu Bakr Siddiq, Umar Farooq, aur daamaad-e-rasool Usman Zun-nurain ﷺ ke baare mein taan zaahir kiya aur us waqt se aaj tak ba-dastoor shia usi aqeeda par gaamzan aur use dil-o-jaan se lagaae hue hain. Chunache jo Rasool Allah ﷺ ke teeno Khulafa-e-Rashideen se bughz na rakhe wo unke nazdeek shi-ee (شیعی) yaane Ali ﷺ se mohabbat rakhne waala nahi hai.

Shia mazhab ka khulaasa ye hai ke wo Nabi-e-Kareem ﷺ ke Sahaba ﷺ ki shaan men taana-joi karte hain, unki kitaabo'n se chand

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samajhta hai. Ghulaat ke tamaam friqe islam ke firqo'n se khaarij hain, albatta Zaidiya aur Imaamiya firqe ummat ke firqo'n mein shumaar hote hain".

[291] T: (قَضِیّہ) Muaamala, hukm, khabar [RKT]

[292] T: تعیین تنصیص

misaale'n mulaahaza ho'n:

①Abu Bakr Siddiq ﷺ Ki Shaan Mein Taana-zani:

Kashi ne Zuraara bin Aen se ba-waasta Abu Jaafar riwayat kiya hai ke Muhammad bin Abu Bakr ﷺ ne Ali ﷺ ke haath par apne waalid (Abu Bakr ﷺ) se baraa-at karne par baeyat ki. (Ash Shia wa Sunnah: P32)

Aur wo shia hi the jinho'n ne Zaid bin Ali bin Hussain se Abu Bakr-o-Umar ﷺ ke baare mein poocha aur unho'n ne un dono ki taareef-o-tauseef ki. To unho'n ne inkaar kar diya aur 'raafza' kehlaae gae, ye log sahaba ko gaaliyaa'n dete hain aur un par laanat karte hain aur baazlog Ali bin Abi Taalib ﷺ ke baare mein ghuloo se kaam lete hain. (Al-Ajoobah al Mufeedah Alaa Asalah tul Aqeeda: P59)

② Umar Farooq ﷺ Ki Shaan Mein Taana-zani:

Umar ﷺ ki shaan mein shiyo'n ki taana-zani par Imam Bukharine Baalwiya A'I Shi-ee (شیعی) ki wo riwayat dalaalat karti hai jise usne Umar Farooq ﷺ par jhoot waza'[293] ki hai. Kehta hai: Jab aap ki maut ka waqt aaya to unho'n ne kaha: Main teen (3) Baato'n se Allah ki taraf taaeb hoo'n. Mera us muaamala ka ghasb kar lena (yaane mera aur Abu Bakr ﷺ ka nauzubillah logo'n se khilaafat ghasb kar lena) Abu Bakr ka un par khalifa muqarrar hona aur baaz musalmano ko baaz par fauqiyat-o-fazeelat dena.

Aur Ali bin Ibrahim Qummi, jo shia ke nazdeek hadees mein siqa, qaabil-e-etemaad aur saheeh-ul-mazhab hai, apni tafseer mein (darj-e-zel) farman-e-Baari ke tahat likhta hai:

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلٰى يَدَيْهِ يَقُوْلُ يٰلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُوْلِ سَبِيْلًا.

Aur Jis Din Zaalim Ye Keh-keh Kar Apne Haatho'n Ko Chabaaega Ke Aye Kaash Maine Rasool Ka Raasta Apnaaya Hota. (Surah-al-Furqan: 27)

Abu Jaafar kehta hai: Pehla shakhs (yaane Abu Bakr ﷺ) kahega: Aye kaash maine Rasool ke saathi Ali ko bhi dost banaya hota aur aye kaash maine falaa'n ko dost na banaya hota, yaane doosre shakhs (Umar ﷺ) ko. (Ash-Shia was Sunnah: P34-35 aur uske alaawa bhi kai taawilaat ka zikr kiya hai, ham Allah

[293] T: (وَضْع) Banana, ghadna, ejaad [RKT]

se aafiyat chaahte hain)

Kulaeni ne Abu Abdullah se darj-e-zel farman-e-Baari (ki tafseer) mein riwayat kiya hai:

اِنَّ الَّذِيْنَ اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ ازْدَادُوْا كُفْرًا لَّمْ يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيْلًا.

Jo Log Imaan Laae, Phir Kufr Kiya, Phir Imaan Laae, Phir Kufr Kiya, Phr Kufr Mein Hadd Se Badh Gae, Aese Logo'n Ko Allah Ta'ala Bakhshne Waala Nahi Hai Aur Na Hi Unhe'n Kisi Raaste Ki Rehnumaai Karega. (Surah-an-Nisa: 137)

Aayat-e-karima falaa'n-falaa'n ke baare mein naazil hui … jin ho'n ne shuru mein Nabi-e-Kareem ﷺ par imaan qubool kiya aur jab un par wilaayat pesh ki gai to kufr kiya (inkaar kar diya) jab Allah ne Nabi-e-Kareem ﷺ se farmaya: Jiska main maula hoo'n Ali bin uske maula-o-madadgaar hain. Phir Ameer-ul-Momineen ki baeyat par imaan laae aur phir baad mein jab Rasool Allah ﷺ ne faesla kar diya to kufr kiya aur baeyat ka iqraar na kiya, phir jinho'n ne Ameer-ul-Momineen ke haath par baeyat kit hi unse apni baeyat le kar mazeed kufr kiya. Chunache ye wo log hain jin mein zara bhi imaan nahi! Aur Shaareh-e-Kaafi ne bayan kiya hai ke falaa'n falaa'n … se muraad Hazrat Abu Bakr, Umar aur Usman رضی اللہ عنہم hain, ye jhoote hain, Allah unhe'n ghaarat kare!

③ Nabi-e-Kareem ﷺ Ke Baqiya Sahaba Ikraam aur Azwaaj-e-Mutahharaat Ummahaat-ul-Momineen رضی اللہ عنہم Ki Shaano'n Mein Taana-zani:

Shiyo'n ne Rasool Allah ﷺ ke rishtedaaro'n hi ki shaan mein taana-zani aur angusht-numaai par iktifa kiya, balke aap ke paakiza aal-baet aur bade rufaqa bil-khusoos jinho'n ne Allah ki raah mein hijrat ki aur kama-haqqhu jihaad kiya aur Allah ke pasandeeda deen ki nashr-o-ishaa-at ki, unki qaabil-e-qadr koshisho'n se hasad aur bughz-o-keena rakhte hue unki izzat-o-naamoos aur shaan mein gustakhiyaa'n aur harza-saraaiyaa'n kee'n. Chunache ye Nabi-e-Kareem ﷺ ke chacha Abbas رضی اللہ عنہ… unke Saahibzaade jabr ummat aur tarjuman-ul-quran Abdullah bin Abbas رضی اللہ عنہ ko gaaliyaa'n dete hain … aur Saifullah Khalid

bin Waleed, Abdullah bin Umar aur Muhammad bin Maslama ﷺ ki shaano'n mein taana-zani karte hain. Isi tarah Talha-o-Zubair ﷺ ki shaan mein taana-zani karte hain jo un dus (10) khush-naseebo'n mein se hain, jinhe'n jannat ki bashaarat di gai hai aur Nabi-e-Kareem ﷺ ka irshad hai:

أَوْجَبَ طَلْحَةُ.

Talha ne waajib Karli (yaane jannat waajib karli). (Musnad Ahmad: V1 P165 H1417; Sunan Tirmizi: V5 P201)

Aur Zubair ke baare mein farmaya:

إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَحَوَارِيَّ الزُّبَيْرُ.

Beshak har nabi ka koi hawaari (mukhlis madadgaar) hota hai aur meri hawaari Zubair hain. (Saheeh Bukhari: H2997; Saheeh Muslim: H2415)

Isi tarah Anas bin Maalik, Baraa bin Aazib, Azwaaj-e-Mutahharaat aur Khaas taur par Ummul Momineen Ayesha Siddiqa ﷺ ki shaan mein taana-zani karte hain jin ki baraa-at ka elaan saato'n aasmaano ke oopar se hua hai aur phir akheer mein tamaam Sahaba Ikraam ko kaafir qaraar dete hain.

Is jamat ka awaal ta aakhir yehi aqeeda hai jaesa ke yahoodiyo'n ne unke liye tarteeb diya hai, yaha'n tak ke unka deen gaali-galoch, sab-o-shitam[294] aur bad-zubaani ka deen ban gaya hai, lekin unho'n ne Sahaba Ikraam ki ek (1) badi jamaat par sab-o-shitam karne par iktifa na kiya, balke unhe'n tabaahi yaha'n tak le gai ke unho'n ne chand maadoode ko chod kar baqiya tamaam Sahaba Ikraam ko kaafir qaraar diya. Chunache ye kasha jo unka ek (1) sarghana hai Abu Jaafar se riwayat karta hai ke usne kaha: Teen (3) ke alaawa baqiya tamaam log (Sahaba Ikraam) Nabi-e-Kareem ﷺ se murtad ho gae the. To maine kaha: Wo teen kaun hain? Usne kaha: Miqdaad bin Aswad, Abu Zar Ghifaari aur Salmaan Faarsi ﷺ aur ye Allah ke darj-e-zel farman mein hai:

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَاۡئِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ ؕ

[294] T: (سَبّ و شَتْم) Zulm-o-sitam, laan-taan [RKT]

Muhammad ﷺ Sirf Rasool Hi Hain Un Se Pehle Bahut Se Rasool Ho Chuke Hain, Kya Agar Unka Intiqaal Ho Jaae Ya Ye Shaheed Ho Jaae'n To Tum Islam Se Apni Ediyo'n Ke Bil Palat Jaaote? (Surah Aale Imran: 144)

Aur Abu Jaafar hi se marwi hai, kehta hai: Muhajireen-o-ansaar sab gae (Yaane, nauzu billah, sab murtad ho gae) siwaae … teen (3) ke (apni ungli se ishaara kiya). (Ash-Shia Was Sunnah: P29-50, ba-ikhtisaar shadeed qadre tasarruf ke saath)

Allah Ta'ala zaalimo'n ki baato'n aur Allah ki aayaat mein unki tehreef aur uske zariye Allah ke auliya ki takfeer par istidlaal ke kizb-o-iftira se bahut baalatar hai. Sahaba Ikraam رضی اللہ عنہم Allah ke wo auliya the jin ke baare mein Allah Subhanahu wa Ta'ala ka irshad hai:

رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ ذٰلِكَ لِمَنْ خَشِيَ رَبَّهٗ.

Allah Unse Raazi Hua Aur Ye Usse Raazi Hue, Ye Hai Uske Liye Jo Apne Parwardigaar Se Dare. (Surah-al-Baiyyina: 8)

Neez irshad hai:

وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ ۙ رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ وَاَعَدَّ لَهُمْ جَنّٰتٍ تَجْرِيْ تَحْتَهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ.

Aur Jo Muhajireen Aur Ansaar Saabiq Aur Muqaddam Hain Aur Jitne Log Ikhlaas Ke Saath Unke Paeru Hain, Allah Un Sabse Raazi Hua Aur Wo Sab Usse Raazi Hue Aur Allah Ne Unke Liye Aese Baagh Mohiyya Kar Rakhe Hain Jin Ke Neeche Nehre'n Jaari Hongi Jin Mein (Wo) Hamesha Rahenge, Ye Bahut Badi Kamiyaabi Hai. (Surah-at-Tauba: 100)

Raafza ka buniyaadi aqeeda ye hai ke Nabi-e-Kareem ﷺ ne Ali رضی اللہ عنہ (ki imaamat) par qatai nas irshad farmai hai, jisse koi uzr baaqi nahi rehta aur ye ke wo Imam Maasoom hain aur unka mukhaalif kaafir hai, lekin muhajireen-o-ansaar ne nas ko chupaaya. Imam-e-maasoom ka inkaar kiya, nafsaani khwahishaat ki ittiba ki, deen-o-shariyat ko badla aur zulm-o-ziyaadati ki balke siwaae chand ke sab kaafir ho gae.

Aur un mein se aksar apne mukhalifeen ki takfeer karte hain, apne aap ko momin aur apne mukhalifeen ko kaafir kehte hain aur un islami shehro'n ko jahan unki baat ka koi zikr-o-muqaam nahi hota unhe'n

jaae irtidaad aur mushrikeen-o-nasaara ke shehro'n se bhi badtareen qaraar dete hain aur isi liye baaz jamhoor (aam) musalmano ke khilaf yahood-o-nasaara aur mushrikeen se mohabbat rakhte hain … aur unho'n mein se nifaaq aur zindeeqiyat ke bade-bade firqe wujood pazeer hone, jaese zindaqa qaramatah, baatiniya aur us jaese deegar firqe aur us mein koi shak nahi ke ye mubtada'[295] mein se Kitab-o-Sunnat se sabse ziyaada door hain, yehi wajah hai ke awaam mein yehi log sunnat ki mukhaalifat se mashoor hain … Chunache aam musalman sunni ka zidd[296] raafzi (shia) hi ko samjhte hain. Jab koi kehta hai ke 'main sunni hoo'n' to uske maane hote hain ke main 'raafzi' nahi hoo'n. (Fatawa Ibne Taimiya: V3 P356)

In sha Allah unki tardeed munaaqasah ki fasl mein aaegi. (Dekhiye P204)[297]

## Chautha Mabhas: Murjiya ki raae:

Irja ke do (2) maane hain:

① Ek (1) maane taakheer hai, jaesa ke irshad-e-Baari hai:

قَالُوْٓا اَرْجِهْ وَاَخَاهُ.

Unho'n Ne Kaha Ke Aap Unko Aur Unke Bhai Ko Mohlat De Deejiye. (Surah-al-Aaraaf: 111)

Yaane mohlat do aur muakhkhar kardo.

② Doosre maane ummeed dilaane ke hain:

Firqa-e-Murjiya par is naam ka itlaaq pehle maane ke etebaar se to saheeh hai kyounke wo amal ko niyyat aur aqeeda se door karte hain, yaane amal ko imaan ke musamma[298] se khaarij kar dete hain. Rahe doosre maane to wo zaahir hai, kyounke wo kehte the ke jis tarah kufr ke saath neki faaeda nahi pohonchati hai isi tarah imaan ke saath gunaah bhi nuqsaan nahi pohonchata hai. (Al-Milal wan Nihal lish Shahraani: V1 P139)

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[295] T: (مُبْتَدَع) Deen mein nai baat nikaalne waale, bidat karne waale [Urduinc]
[296] T: (ضِد) Mukhaalifat, mutazaad, bar-aks, opposite [RKT]
[297] T: Is roman urdu kitab ka page number: 150
[298] T: (مُسَمّیٰ) Ek (1) kalma jo ism-e-khaas se pehle aata hai [RKT]

Murjiya chaar (4) tarah ke hain: Murjiya khawaarij, murjiya qadariya, murjiya jabariya, aur khaalis murjiya aur unke kai firqe hain. (Al-Milal wan Nihal lish Sharistaani: V1 P139)[299]

Murjiya ek (1) firqa hai jo kehta hai ke jis tarah kufr ke saath neki nafa-bakhsh nahi hoti usi tarah imaan ke saath gunah koi nuqsaan nahi pohonchata, neez kehte hain ke koi shakhs kufr se kamtar gunaah ke sabab bilkulliya jahannum mein daakhil na hoga aur unke nazdeek faasiq muwahhid ke imaan aur Abu Bakr-o-Umar ke imaan ke maabaen koi farq (tafaazul) nahi aur na hi unke nazdeek momineen-o-munafiqeen ke darmiyan hi koi farq hai. Kyounke sab ke sab shahadataen ka (zabaani) iqraar karte hain. Ham Allah se aafiyat ka

[299] Allama Baghadadi رحمه الله apni kitab Al-Firq Baen al-Firq: P202 & P25 mein farmate hain: "Murjiya teen (3) qism ke hain: Ek (1) qasam wo hai jo imaan mein irja aur qadariya ke mazhab ke mutaabiq (inkaar)-e-qadr ke qaael hain, aur doosri qism wo hai jo imaan mein irja aur jaham bin safwaan ke mazhab ke mutaabiq aamaal mein jabr ke qaael hain. Chunachae ye firqa-e-jahmiya murjiya mein se hain aur teesri qism wo hai jo taqdeer ke inkaar ke bagher khaalis murjiya hain, unke paanch firqe hain: Yoonusiya, Ghasaniya, Saubaaniya, Tauminiya, aur Muraesiya, un paancho'n firqo'n mein se har firqa doosre firqe ko gumraah qaraar deta hai aur baqiya firqe uski tazleel karte hain. Shahristaani ne mazeed do (2) firqo'n ka izaafa kiya hai: Obadiya aur Saalehiya, is tarah khaalis murjiya ke firqo'n ki taadaad saat (7) ho jaati hai' (Al-Milal wan Nihal: V1 P139). Raha wo irja jo murjiya-e-fuqaha jaese Hammad bin Salama, Abu Hanifa aur Kufa ke deegar Aimma رحمهم الله ki taraf mansoob hai, yaane unka ye kehna ke 'Aamaal Imaan mein daakhil nahi hain', lekin uske bawujood is baat mein Ahle sunnat ke muwaafiq hain ke Allah Ta'ala ahle kabaaer mein se jise chaahega jahannum ka azaab dega, phir unhe'n shafaa-at waghaera ke zariye usse nikaalega aur ye ke imaan zabaan se kehna (iqraar karna) zaroori hai neez ye ke farz aamaal waajib hain uska taarik mazammat aur azaab ka mustahiq hai. To irja ki ye qism aamaal ko imaan se khaarij karne ke sabab ek (1) baatil bidiyaana (بدعيانه) baat zaroor hai, lekin kufr nahi" (Dekhiye Fatawa Ibne Taimiya: V7 P297, V7 P507; Sharah Aqeeda Waastiya-lil-Haraas: P129; Aqeeda Tahawiya par Shaikh Abdul Aziz bin Baaz ki Taaleeq: P19-20).

Chunache farmate hain: "Amal ko imaan se khaarij karna murjiya ka aqeeda hai aur is masle mein unke aur ahle sunnat ke maabaen mahez lafzi ikhtilaaf nahi hai, balke lafzi aur maanawi dono hai aur us par bahut se ahkamaat murattab hote hain, jinhe'n Ahle Sunnat aur murjiya ke qaul mein ghaur-o-tadabbur karne waale jaante hain" Wallahul Mustaan

sawaal karte hain, chunache ye log ek (1) taraf hain aur khawaarij doosri taraf. (Ma-aarij-ul-Quool: V2 P421; Al-Ajooba al Mufeeda…: P58)

Chunache murjiya kehte hain ke ham ahle qibla mein se kisi ki takfeer nahi karte hain, is tarah unho'n ne takfeer ki aam nafi ki ye jaanne ke bawujood ke ahle qibla mein munafiqeen bhi hain, jin mein aese log hain jo Kitab-o-Sunnat aur Ijma ka yahood-o-nasaara se badh kar inkaar karne waale hain aur un mein wo bhi hain jo mumkina had tak us (nifaaq) ka izhaar bhi karte hain aur wo ba-zaahir shahadataen ke iqraari hain, us mein musalmano ke maabaen koi ikhtilaaf nahi ke aadmi agar zaahir-o-mutawaatir waajibaat waghaera ka inkaar zaahir kare to usse tauba karwaai jaaegi. Agar tuaba karle to theek, warna use kaafir-o-murtad hone ke sabab qatl kar diya jaaega. (Sharah Aqeeda Tahawiya: P355)

Murjiya ka mazhab jahmiya ke mazhab ke muwaafiq hai, dono ka kehna hai ke deen ek (1) hai us mein kami-beshi nahi hoti. Chunache logo'n mein sabse ziyaada fisq-kaar aur sabse ziyaada itaa-at-guzaar, dono ka imaan yaksaa'n hai aur murjiya ke mazhab mein imaan mujarrad[300] tasdeeq ka naam hai. (Al-Ajooba al Mufeeda…: P59) Unki tardeed in sha Allah munaaqisha ki fals mein aaegi. (Dekhiye is kitab ka P211)[301]

[300] T: (مُجَرَّد) Sirf, mahez, akela, tanha [RKT]

[301] T: Roman Urdu kitab ka page number hoga: 155

## Doosri Fasl: Saabiqa Aara Ka Jaaeza Aur Daleel Ki Raushni Mein Haq Ka Bayaan

### Pehla Mabhas: Khawaarij Ka Jaaeza

① Khawaarij ki tardeed: Imam Nasfi رحمہ اللہ ne darj-e-zel aayat-e-karima ki raushni mein khawaarij par kai radd kiye hain:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا تُوْبُوْٓا اِلَى اللّٰهِ تَوْبَةً نَّصُوْحًا.

Aye Imaan Waalo! Allah Ki Taraf Khaalis Tauba Karo. (Surah-at-Tahreem: 8)

Chunache tauba-tun-nusooh (khaalis tauba) kabeera gunaah hi se hoti hai. Isi tarah ahadees-e-rasool ﷺ se bhi kai daleel'n akhaz ki hain. Rahi hadees-e-nabawi ﷺ:

لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلاَ يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلاَ يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ.

Zinakaar zina-kaari ke waqt momin nahi rehta, chor chori ke waqat momin nahi rehta, aur sharab-khor sharab-khori ke waqt momin nahi rehta. (Saheeh Muslim: H57)

Ki tafseer to Imam Nawavi رحمہ اللہ farmate hain: Saheeh qaul jo mohaqqiqeen ne kaha hai, ye hai ke is hadees ke maane ye hainke wo jab gunah karta hai to kaamil momin nahi hota. Ye un alfaaz mein se hai jin ka itlaaq kisi cheez ki nafi ke liye hota hai aur usse uske kamaal aur umdagi ki nafi muraad hoti hai. Jaese kaha jaata hai: Nafa-bakhsh ilm ke alaawa koi ilm nahi aur oont ke alaawa koi maal nahi aur zindagi dar-haqeeqat aakhirat ki zindagi hai. (Sharah Nawavi: V1 P41)

Khawaarij ki ghalati ye hai ke wo kabeera-o-sagheera gunaaho'n ke darmiyaan tafreeq nahi karte, halaanke Allah Ta'ala ne unke darmiyaan farq kiya hai. Irshad-e-Baari hai:

اِنْ تَجْتَنِبُوْا كَبَآىِٕرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ وَنُدْخِلْكُمْ مُّدْخَلًا كَرِيْمًا.

Agar Tum Bade Gunaaho'n Se Bachte Rahoge Jin Se Tum Ko Mana Kiya Jaata Hai To Ham Tumhare Chote Gunaah Maaf Kar Denge Aur Izzat-o-Buzurgi Ki Jagah Daakhil Karenge. (Surah-an-Nisa: 31)

Lihaaza khawaarij ummat ki takfeer ke liye khwah kitni bhi koshish karen kamiyaab nahi ho sakte, khwah tamaam gunaaho'n ko kabaaer bana de'n, lekin kisi aqli-o-samee[302] (سمعی) daleel ki raah nahi paa sakte. (Al-Khawaarij wal Usool-ut-Taareekhiya li Mas-ala-tut-Takfeerl-ul-Muslim: P31)

## Kabeera Aur Saghira Gunaaho'n Ke Darmiyaan Farq Karna Zaroori Hai:

Kabaaer: Kabeera ki taareef mein ikhtilaaf hai, sabse umda taareef ye hai ke kabeera gunaah wo hain jin par koi hadd (mutaiyyan islaami saza) murattab hoti ho ya us par laanat ya ghazab ki waeed sunaai gai ho.

Saghaaer: Kaha gaya hai ke sagheera gunaah wo hain jin par duniya mein na koi hadd murattab hoti ho aur na aakhirat mein koi waeed aur waeed se muraad jahannum ya laanat ya ghazab ki waeed hai. (Sharah Aqeeda Tahawiya: P418)

Khawaarij aur unke ham-mashrab log jo kabeera gunaaho'n ke murtakibeen se imaan salb karte hain unki tardeed Allah Azzo Wajal ke darj-e-zel farman se hoti hai:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلٰى ۭ اَلْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْاُنْثٰى بِالْاُنْثٰى ۭ فَمَنْ عُفِيَ لَهٗ مِنْ اَخِيْهِ شَيْءٌ فَاتِّبَاعٌۢ بِالْمَعْرُوْفِ.

Aye Imaan Waalo! Tum Par Muqtoolo'n Ka Qisaas Lena Farz Kiya Gaya Hai. Aazaa-aazaad Ke Badle, Ghulam-ghulaam Ke Badle, Aurat-aurat Ke Badle, Haa'n Jis Kisi Ko Uske Bhai Ki Taraf Se Kuch Maafi Dedi Jaae Use Bhalaai Ki Ittiba Karni Chaahiye. (Surah-al-Baqara: 178)

Chunache Allah ne qaatil ko momino ke zumrah se khaarij nahi kiya, blake use wali qisaas ka bhai qaraar diya aur bila-shubha usse muraad deeni akhuwwat hai.

② Allah Azzo Wajal ka irshad hai:

وَاِنْ طَاۗىِٕفَتٰنِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا فَاَصْلِحُوْا بَيْنَهُمَا ۚ فَاِنْ بَغَتْ اِحْدٰىهُمَا عَلَي الْاُخْرٰى فَقَاتِلُوا الَّتِيْ تَبْغِيْ حَتّٰى تَفِيْۗءَ اِلٰٓى اَمْرِ اللّٰهِ ۚ

[302] T:

Agar Musalmano Ki Do (2) Jamate'n Aapas Mein Lad-Pade'n To Un Mein Mel-milaap Kara Diya Karo. Phir Agar Un Dono Mein Se Ek (1) Jamat Doosri Jamat Par Ziyaadati Kare To Tum (sab) Us Giroh Se Jo Ziyaadati Karta Hai Lado, Yahan Tak Ke Wo Allah Ke Hukm Ki Taraf Laut Aae. (Surah-al-Hujuraat: 9)

③ Neez irshad hai:

اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَيْنَ اَخَوَيْكُمْ.

Beshak Saare Musalman Bhai-bhai Hain, Pas Apne Do (2) Bhaiyo'n Mein Milaap Kara Diya Karo. (Surah-al-Hujuraat: 10)

Kitab-o-Sunnat ke nusoos aur ijma-e-ummat dalaalat-kunaa'n hain ke zinakaar, chor aur tohmat-gar waghaera ko qatl nahi kiya jaaega balke un par had qaaem ki jaaegi, usse maaloom hua ke ye murtad nahi hain. (Sharah Aqeeda Tahawiya: P361)

Raha khawaarij aur unke ham-mashrab logo'n ke us aqeeda ki tardeed ke ahle kabaaer jahannum mein hamesha-hamesh rahenge, to Imam Tahawi رحمه الله famrate hain: "Ahle kabaaer… agar haalat-e-tauheed mein wafaat paean aur Allah ko pehchaante hue usse mulaqaat kare'n, garche tauba na kiye ho'n, hamesha-hamesh jahannum mein na rahenge, balke Allah ki hikmat-o-mashiyyat tale hoge, agar wo chaahe to apne fazl se unhe'n bakhsh de aur maaf farma de, jaesa ke Allah ne apni kitab mein irshad farmaya hai:"

وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ.

Aur Uske Alaawa Gunaah Jis Ke Liye Chaahe Bakhsh Deta Hai. (Surah-an-Nisa: 48 & 116)

Aur agar chaahe to apne adl-o-insaaf ki buniyaad par unhe'n azaab-e-jahannum mein mubtala kare aur phir apni rahmat aur apne itaa-at-guzaar sifaarishiyo'n ki sifaarish se unhe'n usse nikaal kar jannat mein daakhil farma de. (Sharah Aqeeda Tahawi: 416)

Neez, Aap ﷺ ka irshad hai:

من مات من أمتي لا يشرك بالله شيئا دخل الجنة قالوا و إن سرق وإن زنى؟ قال: و إن سرق وإن زنى؟.

Meri ummat mein se jo is haal mein mara ke Allah ke saath kuch bhi shareek nah kiya tha wo jannat mein daakhil hoga. Logon ne arz kiya: Agarche wo chori aur zina kare? Aap ne farmaya: Agarche usne chori aur zina ki ho. (Sunan Ibne Majah: V2 P1299)

Aur is baare mein hadeese'n mutawaatir hain… Aap ﷺ ka irshad hai:

شَفَاعَتِي لأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي.

Meri sifaarish meri ummat ke kabeera gunaaho'n ke murtakibeen ke liye hai. (Musnad Ahmad: V3 P213; Mishkat-ul-Masabeeh: H5598-5599 mein Allama Albani ne saheeh qaraar diya hai)

Imam Ahmad رحمه الله ne Anas رضي الله عنه se riwayat kiya hai.

Ye sifaarish Aap ﷺ se chaar (4) martaba hogi:

Pehli Martaba: (Aap apne Rabb ki ijaazat ke baad jaesa k Quran ne saraahat ki hai)

Apni sifaarish se un logo'n ko jahannum se nikalwaaenge jin ke dil mein jau[303] ke baraabar imaan hoga. Aap ﷺ ka irshad hai:

… فأخرج منها من كان في قلبه مثقال حبة من برة أو شعيرة من إيمان.

Chunache main jahannum se un logo'n ko nikalwaaunga jin kedil mein ek (1) gehoo'n ya jaue ke baraabar imaan hoga.

Doosri Martaba: Un logo'n ko jahannum se nikalwaaenge jin ke dil mein raai ke daana ke baraabar imaan hoga.

Teesri Martaba: Un logo'n ko jahannum se nikalwaaenge jin ke dil mein raai ke daane ke maamooli-tareen hisse ke baraabar imaan hoga.

Chauthi Martaba: Un logo'n ko jahannum se nikalwaae'nge jinho'n ne 'لَا إِلَهَ إِلاَّ اللَّهُ' kaha, chunache Allah Azzo Wajal ka irshad hai:

… وَعِزَّتِي وَجَلاَلِي وَكِبْرِيَائِي وَعَظَمَتِي لأُخْرِجَنَّ مِنْهَا مَنْ قَالَ لَا إِلَهَ إِلاَّ اللَّهُ.

Meir izzat, jalaal, kibriyaai aur azmat ki qasam! Main un logo'n ko jahannum se zaroor nikaalunga jinho'n ne 'لَا إِلَهَ إِلاَّ اللَّهُ' kaha. (Saheeh

[303] T: (جَو) Ek (1) qism ka anaaj jo zardi-maael safed rang ka chilkedaar hota hai, iski shakl gehoon se kisi qadar mukhtalif hoti hai, grain of barley [RKT]

Muslim: 7510)

## Ahle Sunnat Wal Jamaat Ke Aqeeda Par Ek Eteraaz Aur Uska Jawaab

① Ye kaha jaa sakta hai ke shaare[304] ne baaz gunaho'n ko kufr kaha hai, jaesa ke irshad-e-nabawi hai:

سِبَابُ الْمُؤْمِنِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ.

Momin ko gaali dena fisq aur usse qitaal karna kufr hai. (Saheeh Bukhari ma' Fath-ul-Baari: V10 P464; Saheeh Muslim: V1 P81)[305]

② Neez, aap ka irshad hai:

إِذَا قَالَ الرَّجُلُ لأَخِيهِ يَا كَافِرُ فَقَدْ بَاءَ بِهِ أَحَدُهُمَا.

Jab aadmi apne (deeni) bhai se keh de 'aye kaafir' to un dono mein koi ek (1) zaroor uska mustahiq hota hai. (Saheeh Bukhari: H6103; Saheeh Muslim: V1 P79)

③ Neez, aap ka farman hai:

مَنْ أَتَى حَائِضًا أَوْ امْرَأَةً فِي دُبُرِهَا ... فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Jis ne haaeza aurat se ya aurat ki suraen mein mubaasharat ki, us ne Muhammad ﷺ par naazil kiye gae deen ka kufr kiya. (Musnad Ahmad: V2 P408, Allama Albani ne Aadaab-uz-Zufaaf: P31 mein ise saheeh qaraar diya hai)[306]

Aur uski misaale'n beshumaar hain.

Jawaab:

Ahle Sunnat is baat par muttafiq hain ke kabeera gunaah ka murtakib aesa kufr nahi karta hai jiske sabab wo millat-e-islamiya se bilkulliya khaarij ho jaae jaesa ke khawaarij ka aqeeda hai. Kyounke agar wo aesa kufr karta, jisse millat se khaarij ho jaae to wo murtad qaraar paata aur use behre-soorat qatl kar diya jaata, na wali qisaas ki maafi qubool ki jaati aur na hi zinakaari, chori, aur sharab-khori waghaera ki

[304] T: (شَارِع) Saahib-e-shariyat, yaane Rasool Allah ﷺ [RSB]
[305] T: Saheeh Bukhari, SN, aur Sunan Ibne Majah ki ahadees mein 'الْمُؤْمِن' ki jagah 'الْمُسْلِم' likha hai. [RSB]
[306] T: Abu Dawood: H3904 [RSB]

hade'n hi us par qaaem ki jaatee'n. Is bat ka butlaan aur kharabi deen-e-islam mein badeehi taur par maaloom hai.

Neez, Ahle Sunnat is baat par bhi muttafiq hain ke kabeera ka murtakib imaan-o-islam se khaarij nahi hota. Na kufr mein daakhil hota hai aur na hi kaafiro'n ke saath hamesha-hamesh ke liye mustahiq-e-jahannum hoga (jaesa ke motazala ka aqeeda hai) aur unka qaul bhi baatil hai. Kyounke Allah Subhanahu wa Ta'ala ne kabeera ke murtakib ko momino'n mein se qaraar diya hai, Allah Azzo Wajal ka irshad hai:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلٰى ؕ اَلْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْاُنْثٰى بِالْاُنْثٰى ؕ فَمَنْ عُفِيَ لَهٗ مِنْ اَخِيْهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوْفِ وَاَدَآءٌ اِلَيْهِ بِاِحْسَانٍ ؕ

Aye Imaan Waalo! Tum Par Maqtoolo'n Ka Qisaas Lena Farz Kiya Gaya Hai, Aazaad-aazaad Ke Balde, Ghulam-Ghulaab Ke Bade, Aurat-aurat Ke Badle. Haa'n, Jis Kisi Ko Uske Bhai Ki Taraf Se Kuch Maafi Dedi Jaae Use Bhalaai Ki Ittiba Karni Chaahiye Aur Aasaani Ke Saath Diyyat Adaa Kar Deni Chaahiye. (Surah-al-Baqara: 178)

Chunache Allah ne qaatil ko momino ke zumrah se khaarij nahi kiya hai, balke use wali qisaas ka bhai qaraar diya hai aur bila-shubha isse muraad deeni akhuwwat hai. (Sharah Aqeeda Tahawiya: P360-361)

## Doosra Mabhas: Motazala Ka Jaaeza:

Mohaddiseen-e-Ikram ﷺ ne sunnat-e-nabawiya mein saabit ahadees ko buniyaad banate hue motazala ki gumrahiyo'n par radd kiya hai. Chunache Abu Saeed Khudri ﷺ se riwayat hai ke Nabi-e-Kareem ﷺ ne farmaya:

يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ، ثُمَّ يَقُولُ اللَّهُ تَعَالَى أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ. فَيُخْرَجُونَ مِنْهَا قَدِ اسْوَدُّوا فَيُلْقَوْنَ فِي نَهَرِ الْحَيَا ـ أَوِ الْحَيَاةِ، شَكَّ مَالِكٌ ـ فَيَنْبُتُونَ كَمَا تَنْبُتُ الْحِبَّةُ فِي جَانِبِ السَّيْلِ، أَلَمْ تَرَ أَنَّهَا تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً.

Jannati jannat mein aur jahannumi Jahannam mein daakhil ho jaaenge. Phir Allah Ta'ala farmaega: Jin ke dil mein raai ke daana ke baraabar

bhi imaan ho use jahannum se nikaal do. Chunache unhe'n nikaal jaae daraa'n-haale-ki wo (jal kar) siyaah ho chuke honge, phir unhe'n nehr-e-haya ay nehr-e-hayaat (raawi-e-hadees Maalik ne shak kiya hai) mein daala jaaega, to wo aese ugenge jaesa saelaab ke kinaare daana ugta hai. Kya tum nahi dekhte ho ke lipta hua zard rang mein nikalta hai. (Saheeh Bukhari: H22)

Aur jab had ka qiyaam gunahgaar ke liye kaffaara aur tauba ka elaan ke qaaem-muqaam tasleem kar liya gaya to jis par had na qaaem ki gai aur na hi usne tauba ki, uske gunaah ki bakhshish Allah ke iraada-o-mashiyyat ke tahat rehen[307] hogi. Ye cheez apne sahaba ki ek (1) jamat ke baare mei Aap ﷺ ke us farman ke misdaaq hai jis mein aap ne farmaya:

تَعَالَوْا بَايِعُونِي عَلَى أَنْ لاَ تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلاَ تَسْرِقُوا، وَلاَ تَزْنُوا، وَلاَ تَقْتُلُوا أَوْلاَدَكُمْ، وَلاَ تَأْتُونَ بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلاَ تَعْصُونِي فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ بِهِ فِي الدُّنْيَا فَهْوَ لَهُ كَفَّارَةٌ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسَتَرَهُ اللَّهُ فَأَمْرُهُ إِلَى اللَّهِ، إِنْ شَاءَ عَاقَبَهُ، وَإِنْ شَاءَ عَفَا عَنْهُ.

Aao mujh se us baat par baeyat karo ke Allah ke saath kuch bhi shareek na karoge. Na chori karoge, na zina karoge, na apni aulaad ko qatl karoge, na apne haatho'n aur paero'n ke darmiyaan tara-sheeda koi bohtaan baandhoge aur na bhalaai mein meri nafarmaani karoge, tum mein se jisne ye ahd-o-paemaan poora kiya uska ajr Allah ke zimme hai aur jo un mein se kisi gunaah mein mulawwas ho gaya aur duniya mein use uski saza dedi gai to wo uske liye kaffaara hogi. Aur jo us mein se kisi cheez ka murtakib hua aur Allah ne uski pardaposhi ki to uska muaamala Allah ke supurd hai, agar chaahe to saza de aur chaahe to use maaf karde. (Saheeh Bukhari: H3892)

Raawi kehte hain: Ham ne un tamaam baato'n par Aap ﷺ ke haatho'n par baeyat ki. Ise Imam Bukhari رحمه الله ne Obadaa bin Saamit رضي الله عنه se riwayat kiya hai. (Fath-ul-Baari: V7 P219)

[307] T: (رِبْن) Koi cheez kisi ko de kar usse qarza lena [Rektha]

Ghaer-taaeb gunahgaar ke hamesha-hamesh ke liye mustahiq-e-jahannum hone ke baare mein motazala qadariya ke tasahddud ke sabab un par mashoor misl 'السيد يعطي والعبد يمنع' (yaane aaqa de aur banda mana kare) saadiq aati hai. Aur Allah ke liye misl Aala (اعلٰی) hai. Kyounke Allah Azzo Wajal ne gunah-e-kabeera par musir shakhs ki (Agar chaahe to) maghfirat ki saraahat farmaai hai. Aur ye (motazala) is saraahat ko thukraate hain aur (ba-zom-e-khaweesh) durusti aur durust-tareen ke qaaeda ki buniyaad par maghfirat ka inkaar karte hain jo fasaad-o-kharaab hone ke ziyaada laayaq-o-mustahiq hai. (Mawaaqif Motazala Min-as-Sunnah an-Nabawiyya wa Mawaatin Inhiraafahum Anha: P148) Raha motazala ke is qaul ki tardeed ke murtakib kabeera do (2) manzilo'n ke darmiyan ek (1) manzila mein hoga. To wo you'n hai:

① Allah Azzo Wajal ka irshad:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلٰى ؕ اَلْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْاُنْثٰى بِالْاُنْثٰى ؕ فَمَنْ عُفِيَ لَهٗ مِنْ اَخِيْهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوْفِ وَاَدَآءٌ اِلَيْهِ بِاِحْسَانٍ ؕ

Aye Imaan Waalo! Tum Par Maqtoolo'n Ka Qisaas Lena Farz Kiya Gaya Hai, Aazaad-aazad Ke Badle, Ghulam-ghulam Ke Badle, Aurat-aurat Ke Balde, Haa'n Jis Kisi Ko Uske Bhai Ki Taraf Se Kuch Maafi Dedi Jaae Use Bhalai Ki Ittiba Karni Chaahiye Aur Aasaani Ke Saath Diyyat Adaa Kar Deni Chaahiye. (Surah-al-Baqara: 178)

Chunache Allah ne qaatil ko momino ke zumrah se khaarij nahi kiya, balke use wali qisaas ka bhai qaraar diya aur bila-shubha isse muraad deeni akhuwwat hai.

② Allah Subhanahu wa Ta'ala ka irshad:

وَاِنْ طَآئِفَتٰنِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا فَاَصْلِحُوْا بَيْنَهُمَا ۚ فَاِنْۢ بَغَتْ اِحْدٰىهُمَا عَلَى الْاُخْرٰى فَقَاتِلُوا الَّتِيْ تَبْغِيْ حَتّٰى تَفِيْٓءَ اِلٰٓى اَمْرِ اللّٰهِ ۚ فَاِنْ فَآءَتْ فَاَصْلِحُوْا بَيْنَهُمَا بِالْعَدْلِ وَاَقْسِطُوْا ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ، اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَيْنَ اَخَوَيْكُمْ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ.

Agar Musalmano Ki Do (2) Jamate'n Aapas Mein Lad-pade'n To Un Mein Mel-milaap Kara Diya Karo, Phir Agar Un Dono Mein Se Ek (1)

Jamat Doosri Jamat Par Ziyaadati Kare To Tum (sab) Us Giroh Se Jo Ziyaadati Karta Hai Lado, Yahan Tak Ke Wo Allah Ke Hukm Ki Taraf Laut Aae, Agar Laut Aae To Phir Insaaf Ke Saath Sulah Kara Do Aura Dl Karo, Beshak Allah Ta'la Insaaf Karne Waalo'n Se Mohabbat Karta Hai, (yaad rakho) Saare Musalman Bhai-bhai Hain Pas Apne Do (2) Bhaiyo'n Mein Milaap Kara Diya Karo. (Surah-al-Hujuraat: 9-10)

③ Allah Azzo Wajal ka irshad:

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ وَاِذَا تُلِيَتْ عَلَيْهِمْ اٰيٰتُهٗ زَادَتْهُمْ اِيْمَانًا.

Haqeeqi Momin Wo Hain Ke Jab Allah Ka Zikr Kiya Jaata Hai To Unke Dil Dahel Jaate Hain Aur Jab Uski Aayate'n Un Par Tilaawat Ki Jaati Hain To Unka Imaan Badh Jaata Hai. (Surah-al-Anfaal: 2)

Isse motazala ki tardeed hoti hai, kyounke faasiq imaan ke naam mein daakhil hain.

Kitab-o-Sunnat ke nusoos aur Ijma-e-Ummat dalaalat-kunaa'n hain ke zinakaar, tohmat-gar aur chor waghaera ko qatl nahi kiya jaaega, balke un par had qaaem ki jaaegi. Isse maaloom hua ke ye murtad nahi hain. (Sharah Aqeeda Tahawiya: P361) Aur khawaarij ke mazhab ke munaaqisha mein Kitab-o-Sunnat ke qatai dalaael guzar chuke hain ke ahle qibla mein se kabaaer ke murtakibeen ko unke gunaah kabeera, agar wo unhe'n halaal na samjhe'n to, islam se khaarij nahi karte. Lihaaza agar wo marne se pehle tauba kar le'n to Allah Ta'ala unki tauba qubool farmaega, aur agar wo ba-dastoor kabeera gunaaho'n ka irtikaab karte hue mar jaae'n to unka muaamala Allah ke supurd hai. Agar wo chaahe to unhe'n pehle wahla mei jannat mein daakhil kar de aur agar chaahe to unhe'n azaab de, phir apni rahmat aur apni itaa-at-shiaar sifaarishiyo'n ki sifaarish se unhe'n jahannum se nikaal de.

## Teesra Mabhas: Shia Ka Jaaeza:

Shia ne Rasool Allah ﷺ ke Sahaba Ikraam رضی اللہ عنہم ke shaan mein aesi baate'n kahi hain jin ki Allah Azzo Wajal ne koi daleel nahi utaari, balke Sahaba ke fazaael mein aesi cheeze'n waarid hui hain jo Allah Ta'ala par unke be-ilm baate'n kehne waalo'n ko zaleel-o-ruswa karti hain.

Chunache unho'n ne ye (naa-zeba) baate'n keh kar Kitabullah, Sunnat-e-Rasool ﷺ aur Sahaba رضي الله عنهم aur unke baad ke logo'n ke ijma ki mukhalifat ki hai. Nabi-e-Rahmat ﷺ ka irshad-e-giraami hai:

لاَ تَسُبُّوا أَصْحَابِي، فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلاَ نَصِيفَهُ.

Mere sahaba ko gaali na do (bura-bhala na kaho), kyounke agar tum mein se koi kooh-e-uhud ke baraabar bhi sona kharch kare to us mein se kisi ke mudd[308] aur nisf mudd tak na pohonchega. (Saheeh Bukhari: H6373; Saheeh Muslim: V4 P1966)

Allah Azzo Wajal ne Quran-e-Kareem mein mukhtalif muqamaat par Rasool Allah ﷺ ke sahaba ki madh-o-sana aur taareef-o-sataaish farmai hai. Un mein se Allah Azzo Wajal ka irshad hai:

رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ ذٰلِكَ لِمَنْ خَشِيَ رَبَّهٗ.

Allah Unse Raazi Hua Aur Wo Allah Se Raazi Hue, Ye Us Shakhs Ke Liye Hai Jo Apne Rabb Se Dare. (Surah-al-Baiyyina: 8)

Neez irshad hai:

وَالَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجٰهَدُوْا فِيْ سَبِيْلِ اللّٰهِ وَالَّذِيْنَ اٰوَوْا وَّنَصَرُوْٓا اُولٰٓئِكَ هُمُ الْمُؤْمِنُوْنَ حَقًّا ؕ لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ.

Jo Log Imaan Laae Aur Hijrat Ki Aur Allah Ki Raah Mein Jihaad Kiya Aur Jinho'n Ne Panaah Di Aur Madad Pohonchaai, Yehi Log Sacche Momin Hain, Unke Liye Bakhshish Hai Aur Izzat Ki Rozi. (Surah-al-Anfaal: 74)

Neez Sahaba Ikraam رضي الله عنهم ke fazaael mein Rasool Allah ﷺ ki be-shumaar ahadees aur aasaar waarid hain, un mein se wo hadees bhi hai, jise Imam Muslim رحمه الله ne apni sanad se riwayat kiya hai:

① Rasool Allah ﷺ ka irshad hai:

النُّجُومُ أَمَنَةٌ لِلسَّمَاءِ فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ وَأَنَا أَمَنَةٌ لأَصْحَابِي فَإِذَا ذَهَبْتُ أَتَى أَصْحَابِي مَا يُوعَدُونَ وَأَصْحَابِي أَمَنَةٌ لأُمَّتِي فَإِذَا ذَهَبَ أَصْحَابِي أَتَى أُمَّتِي مَا يُوعَدُونَ.

[308] T: (مُد) Ek (1) paimaane ka naam jis ki miqdaar do (2) ritl hoti hai [RKT]

Sitaare aasmaan ke baais amaan mein hain, jab sitaare chale jaaenge to aasmaan us cheez se do-chaar hoga jiska usse waada kiya gaya hai. Main apne sahaba ka sahaara hoo'n, jab main chala jaaunga to mere sahaba us (musibat) se do-chaar honge jiska unse waada kiya gaya hai aur mere sahaba meri ummat ke sahara hain, jab mere sahaba chale jaaenge to meri ummat us (musibat) se do-chaar hogi jiska usse waada kiya gaya hai. (Saheeh Muslim: V4 P1961)[309]

② Nabi-e-Kareem ﷺ se daryaaft kiya gaya ke: Aap ke nazdeek sabse ziyaada mehboob kaun hai: Aap ne farmaya: Ayesha رضی اللہ عنہا. Maine poocha: Mardo'n mein se? Aap ne farmaya: Uske baap (Abu Bakr Siddiq رضی اللہ عنہ). Maine poocha phir unke baad kaun? Aap ne farmaya: Phir Umar bin Khattab رضی اللہ عنہ, phir aap ne kai logo'n ke naam liye. (Fath-ul-Baari: V7 P18)

③ Nabi-e-Kareem ﷺ ne farmaya:

إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ.

Beshak Abdullah nek aadmi hain (yaane Abdullah bin Umar رضی اللہ عنہ). (Saheeh Bukhari: H7015, H7016)

Ye aur inke alaawa deegar Sahaba Ikraam رضی اللہ عنہم ki infiraadi aur ijtimaai taur par Allah Azzo Wajal ne madh-o-sataaish farmaai hai. Aur naatiq-e-wahee Rasool Allah ﷺ ne unki taareef-o-tauseef ki hai aur unke haq mein dua-e-maghfirat farmai hai aur jo bhi momineen aap ke naqsh-e-qadam par chalte aur aap ke uswa ki paerawi karte hain, wo sahaba ki madh-o-sataaish karte hain. Bar-khilaaf yahoodiyo'n aur majoosiyo'n ki aulaad un mufiqeen ke jin ke dil bughz-o-adaawat aur Allah ke mubaarak deen ke farogh ki raah mein unke an-ginat jaleel-ul-qadr khidmaat aur karnaamo'n ke sabab unke khilaaf hiqd-o-hasad[310] se bhare hue hain aur Kitab-o-Sunnat ke paerukaraan mujahideen se

[309] Muhammad Fawaad ne Imam Nawavi se naql karte hue farmaya hai ke 'An-Nujoomu-atas-Samaa-a' (النُّجُومُ أَتَى السَّمَاءَ) ke maane hain ke jab tak sitaare baaqi rahenge aasmaan baaqi rahega aur jab qiyaamat ke roz sitaare bikhar jaaenge aur be-noor ho jaaenge to aasmaan kamzor ho kar phat jaaega aur apna wujood kho dega

[310] T: (حِقْد) Dushmani, bughz, inaad [RKT]

kaafiro'n ke ghaez-o-ghazab ka yehi haqeeqi sabab hai. Khaas taur par Abu Bakr-o-Umar aur Usman ﷺ ke khilaaf. Jinho'n ne fatah ke lashkaro'n ki zamaam-kaar[311] sambhaali aur ghalba-o-nusrat ki fauje'n taiyyaar kee'n aur yahoodiyo'n ke khaas taur par musalmano se jalne ka sabab ye hai ke unho'n ne Rasool Allah ﷺ ke jhande tale unki asaas masmaar kardi. Unke rag-o-reshe kaat diye aur unhe'n beekh-o-bun[312] se ukhaad phenka jis waqt unke aslaaf Banu Qaenuqa, Banu Nazeer, aur Banu Quraeza Madina mein sukoonat-pazeer the, usi tarah Nabi-e-Kareem ﷺ ke baad Umar Farooq ﷺ ke ahd-e-mubaarak mein unho'n ne unke baare mein Rasool Allah ﷺ ki wasiyyat:

أُخْرِجُوْ الْيَهُودَ مِنْ جَزِيرَةِ الْعَرَبِ.

Yahoodiyo'n ko Jazeera-e-arab se nikaal bhagaao. (Saheeh Bukhari Ma' Fath-ul-Baari: V6 P271 aur unho'n ne farmaya: 'اخرجو المشركين جزيرة العرب' Haafiz Ibne Hajar رحمه الله farmate hain: 'اخرجوا اليهود' ke alfaaz Jarjaani ki riwayat mein hai. Nez farmate hain 'اخرجو المشركين' ki riwayat ziyaada saabit hai)

Ko naafiz kiya tha, aur jazeera-e-arab ko unki napaakiyo'n aur daseesa-kaariyo'n[313] se paak kiya tha aur Rasool Allah ﷺ ke hukm ke mutaabiq kisi yahoodi ko jazeera-e-arab mein baaqi na choda tha. (Ash Shia wa Sunnah: P51-55 (kuch tasarruf ke saath))

④ Abdullah bin Masood ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَأْتِي قَوْمٌ مِنْ بَعْدِ ذَلِكَ تَسْبِقُ أَيْمَانُهُمْ شَهَادَاتِهِمْ أَوْ شَهَادَاتُهُمْ أَيْمَانَهُمْ.

Sabse behtar log mere zamane ke log hain, phir wo log jo unke baad aae, phir jo unke baad aae, phir unke baad kuch aese log aaenge jin ki qasme'n gawahiyo'n par aur gawahiya'n qasmo'n par sabqat kar jaaengi. (Sunan Tirmizi: H3859 Unho'n ne farmaya hai ke ye hadees Hasan Saheeh hai. Neez dekhiye: Saheeh Sunan Tirmizi: V2 P240)

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311 T: (زَمامِ کار) Kaamo'n ki baag-daud muraad zimmedaari [RKT]

312 T: (بِیْخ و بُن) Naaped, barbaad, fanaa kar dena [Urduinc]

313 T: (دَسِیسَه کاری) Daseesa-kaar ka ism-e-kaifiyat, fareb, dhoka [RKT]

⑤ Abu Saeed Khudri ﷺ se riwayat hai, wo bayan karte hain ke Rasool Allah ﷺ ne farmaya:

لاَ تَسُبُّوا أَصْحَابِي، فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلاَ نَصِيفَهُ.

Mere sahaba ko gaali na do (bura-bhala na kaho), kyounke agar tum mein se koi kooh-e-uhud ke baraabar bhi sona kharch kare to un mein se kisi ke mudd aur nisf mudd tak na pohonchega. (Sunan Tirmizi: V5 P696, Unho'n ne kaha hai ke ye hadees Hasan Saheeh hai, ye hadees Saheeh Bukhari Ma' Fath-ul-Baari: V7 P21 aur Saheeh MuslimL V4 P1967 mein bhi hai)

⑥ Nabi-e-Kareem ﷺ ka irshad hai:

لَوْ كُنْتُ مُتَّخِذًا خَلِيلاً لاَتَّخَذْتُ، أَبَا بَكْرٍ وَلَكِنْ أَخِي وَصَاحِبِي.

Agar mujhe kisi ko khaleel (jigri dost) banana hota to Abu Bakr Siddiq ﷺ ko banata, lekin wo mere bhai aur rafeeqkaar hain. (Saheeh Bukhari Ma' Fath-ul-Baari: V7 P17)

⑦ Allah Azzo Wajal Ne Nabi-e-Kareem ﷺ ke Sahaba aur unke mukhlis paerukaaro'n ke liye imaan ki shahaadat di hai, lihaaza qatai taur par maaloom huake darj-e-zel aayat-e-karima se wohi muraad hain:

وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ ۙ رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ وَاَعَدَّ لَهُمْ جَنّٰتٍ تَجْرِيْ تَحْتَهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ.

Aur Jo Muhajireen Aur Ansaar Saabiq Aur Muqaddam Hain Aur Jitne Log Ikhlaas Ke Saath Unke Paeru Hain Allah Un Sab Se Raazi Hua Aur Wo Sab Usse Raazi Hue Aur Allah Ne Unke Liye Aese Baagh Mohiyya Kar Rakhe Hain Jin Ke Neeche Nehre'n Jaari Hongi Jin Mein (wo) Hamesha Rahenge, Ye Bahut Badi Kamiyaabi Hai. (Surah-at-Tauba: 100)

⑧ Allah Subhanahu wa Ta'ala ka irshad hai:

لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَاَثَابَهُمْ فَتْحًا قَرِيْبًا.

Yaqeenan Allah Ta'ala Momino Se Kuch Ho Gaya Ke Wo Darakht-tale Tujh Se Baeyat Kar Rahe The, Unke Dilo'n Ka Haal Usne Maaloom Kar

Liya Aur Un Par Itminaan Naazil Farmaya Aur Unhe'n Qareeb Ki Fatah Ataa Farmaai. (Surah-al-Fath: 18)

⑨ Neez, Allah Azzo Wajal ka irshad hai:

وَمَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى وَيَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهٖ مَا تَوَلّٰى وَنُصْلِهٖ جَهَنَّمَ ؕ وَسَآءَتْ مَصِيْرًا.

Jo Shakhs Raah-e-Hidayat Ke Waazeh Ho Jaane Ke Bawujood Bhi Rasool ﷺ Ki Mukhaalifat Kare Aur Tamaam Momino Ki Raah Chod Kar Chale, Ham Use Udhar Hi Mutawajje Kar Denge Jidhar Wo Khud Mutawajje Ho Aur Dozakh Mein Daal Denge, Aur Wo Bahut Bura Thikaana Hai. (Surah-an-Nisa: 115)

Maaloom hua ke jisne momino ki raah ke alaawa (kisi aur raah) ki paerawi ki Allah Ta'ala use usi taraf mutawajje kar dega, jis taraf wo khud mutawajje hoga aur use jahannum raseed kar dega. (Fatawa Ibne Taimiya: V4 P1-2)

## Chautha Mabhas: Murjiya Ka Jaaeza:

Jo log kehte hain ke jis tarah kuf rke saath neki sood-mand nahi hoti usi tarah imaan ke saath gunaah (bhi) nuqsaan nahi pohonchata. Unse kaha jaaega ke ahle qibla mein munafiqeen bhi hain, jin mein se aese log hain jo Kitab-o-Sunnat aur Ijma ka yahood-o-nasaara se badh kar inkaar karne waale hain aur un mein wo bhi hain jo mumkina hadd tak us (nifaaq) ka izhaar bhi karte hain aur wo ba-zaahir shahadataen ke iqraari hain, us mein musalmano ke maabaen koi ikhtilaaf nahi ke aadmi agar zaahir-o-mutawaatir waajibaat waghaera ka inkaar zaahir kare to usse tauba karwaai jaaegi, agar tauba kar le to theek, warna use kaafir-o-murtad hone ke sabab qatl kar diya jaaega. (Sharah Aqeeda Tahawiya: P355)

Imam Haafiz Ibne Hajar رحمہ اللہ (Fath-ul-Baari: V1 P72) mein farmate hain: Imam Bukhari رحمہ اللہ ne darj-e-zel hadees zikr karke murjiya par radd karna chaaha hai, kyounke is mein imaan ke saath gunaaho'n ki zarar-

rasaani[314] ka bayaan hai, isi tarah motazala ke qaul 'gunah hamesha-hamesh ke liye mustahiq-e-jahannum hone ke moojib hain' par bhi radd karna chaaha hai. Chunache jahannum mein daakhil hone se us mein hamesha-hamesh rehna laazim nahi aata. (Mauqif al Motazala Min-as-Sunnah an Nabawiya wa Mawaatin Inhiraafahum Anha: P148)

Hadees ye hai: Abu Saeed Khudri ﷺ se riwayat hai ke Nabi-e-Kareem ﷺ ne farmaya:

يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ، ثُمَّ يَقُولُ اللَّهُ تَعَالَى أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ. فَيُخْرَجُونَ مِنْهَا قَدِ اسْوَدُّوا فَيُلْقَوْنَ فِي نَهَرِ الْحَيَا ـ أَوِ الْحَيَاةِ، شَكَّ مَالِكٌ ـ فَيَنْبُتُونَ كَمَا تَنْبُتُ الْحِبَّةُ فِي جَانِبِ السَّيْلِ، أَلَمْ تَرَ أَنَّهَا تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً.

Jannati jannat mein aur jahannumi jahannum mein daakhil ho jaaenge, phir Allah Ta'ala farmaega: Jin ke dil mein raai ke daana ke baraabar bhi imaan ho use jahannum se nikaal do. Chunache unhe'n nikaal jaaega, daraa'n-haale-ki wo (jal kar) siyaah ho chuke honge, phir unhe'n nehr-e-haya ya nehr-e-hayaat (raawi-e-hadees Maalik ne shak kiya hai) mein daala jaaega, to wo aese ugenge jaese saelaab ke kinaare daana ugta hai, kya tum nahi dekhte ho ke lipta hua zard-rang mein nikalta hai. (Saheeh Bukhari: H22)

Neez Allah Azzo Wajal ka irshad hai:

فَاِنۡ تَابُوۡا وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ فَاِخۡوَانُكُمۡ فِى الدِّيۡنِ.

Agar Wo Tauba Kar Le'n, Namaz Qaaem Kare'n Aur Zakat De'n To Wo Tumhare Deeni Bhai Hain. (Surah-at-Tauba: 11)

Chunache Allah Ta'ala ne shirk se tauba ko namaz ki iqaamat aur zakat ki adaaegi ke zariye… qaul aura mal qaraar diya hai aur aamaal ke sabab logo'n mein tafaazul[315] hota hai, neez irshad-e-baari hai:

فَاِنۡ تَابُوۡا وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ فَخَلُّوۡا سَبِيۡلَهُمۡ.

[314] T: (ضَرَر رَسانی) Nuqsaan pohonchaana, takleef dena [RKT]
[315] T: (تَفاضُل) Badhotri, izaafa [RKT]

Agar Wo Tauba Kar Le'n, Namaz Qaaem Kare'n Aur Zakat De'n To Unka Raasta Chod Do. (Surah-at-Tauba: 5)

Nabi-e-Kareem ﷺ ne (bhi) bayan farmaya hai ke aamaal imaan ke musamma (مسمّٰی) mein daakhil hain, aap ka irshad hai:

الإيمانُ بِضْعٌ وسَبْعونَ أو بِضْعٌ وسِتُّونَ شُعبةً: فأفضلُها قولُ لا إلهَ إلَّا اللهُ، وأدْناها إماطةُ الأذَى عَنِ الطَّريقِ، والحياءُ شُعْبةٌ مِنَ الإيمانِ.

Imaan ki sattar (70) se ziyaada ya saath (60) se ziyaada shaakhe'n hain, un mein sabse afzal 'لا إلهَ إلَّا اللهُ' kehna hai aur sabse kamtar darja raaste se takleef-dah cheez ka hataana hai aur haya bhi imaan ki ek (1) shaakh hai. (Saheeh Muslim: V1 P63)

Lihaaza jisne ye kaha ke Allah ke faraaez imaan mein se nahi hain, usne bada azeem jhoot kaha, agar muaamala aesa hi hota jaesa wo kehte hain to Allah ke nafarmaano aur gunah-o-moharramaat ke murtakibeen par koi sarzanish[316] na hoti, amal ke baghaer (mahez) uska iqraar hi kaafi hota, ye kitni buri aur qabeeh baat hai. Inna lillahi wa Inna Ialaihi Raajioon. (Ma-aarij-ul-Qubool: V2 P412)

[316] T: (سَرزَنِش) Bura-bhala kehna, tambeeh, malaamat [RKT]

## Khaatima: Kitaab Ke Nataaej-o-Samraat

Alhamdulillah ye bahes hattal-imkaan[317] tehqeeq-o-justaju ke baad paaya-takmeel ko pohonchi, ye mauzoo ehtemaam-o-tawajjo ke qaabil hai, kyounke uski badi ehmiyat hai jise har taalib-e-ilm ko jaanna naaguzeer[318] hai, is liye ke kuch log aese hain jo musalmano mein se baad ahle qibla ki takfeer karte hain, aur takfeer ki baat kehna uske qaael ke liye uske aur Allah ke darmiyaan bahut hi khatarnaak hai. Kyounke aesa karna Allah Ta'ala par bila-ilm baat kehna hai, aur doosre naahiya[319] se bhi (sangeen hai) kyounke jis par kufr ka hukm lagaya jaae us par ahkaam ki tanfeez karna zaroori hai.

Lihaaza ghaur-o-fikr karne balke masla mein baarha sochne aur taammul karne ki zaroorat hai, yaha'n tak ke musalman ko is qadr yaqeen ho ke us mein koi shak-o-shubha baaqi na reh jaae.

Is risaala ke ahem samraat-o-nataaej to bahut hain, chand ahem nataaej hasb-e-zel hain:

① Musalmano ke aimma-o-umara ke khilaaf baghaawat karna Kitab-o-Sunnat se haraam hai.

② Musalmano ke zimmedaaro'n masalan hukkaam aur ulama-o-umara ki itaa-at maaroof-o-bhalaai mein riaaya par waajib hai, is mein koi shak nahi.

③ Har wo shakhs jo aese imam ke khilaaf baghaawat kare jis par musalmano ki jamat muttafiq ho aur kabeera gunaah ki buniyaad par uski takfeer kare, use khaarji kaha jaaega, uske haq mein hukm-e-sharai naafiz karna zaroori hai.

④ Takfeer ke kuch usool hain jinhe'n jaanna aur az-bar[320] karna zaroori hai, yaha'n tak ke taalib-e-ilm apne muaamala se aagaah ho jaae.

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[317] T: (حَتَّى الإِمْكَان) Jis qadr mumkin ho, jahaan tak ho sake [RKT]
[318] T: (ناگُزِیر) Laazim, zaroori [RKT]
[319] T: (ناحِیَہ) Taraf, jaanib, simt [RKT]
[320] T: (اَزْبَر) Hifz, zabaani [RKT]

⑤ Ilm-e-sharai ke talabgaar ke liye takfeer ke zawaabit ki maarifat boht ahem hai.

⑥ Takfeer ke kuch mawaane[321] hain jinhe'n jaanna zaroori hai.

⑦ Ahle Sunnat wal Jamaat tamaam firqo'n mein mutawassit-o-motadil[322] hain, khwah takfeer ke masla mein ya deegar masaael mein. Allah Subhanahu wa Ta'ala ne is ummat ke baare mein irshad farmaya:

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا.

Ham ne is tarah tumhe'n aadil ummat banaya hai taake tum logo'n par gawaah ho jaao aur Rasool ﷺ tum par gawaah ho jaae'n. (Surah-al-Baqara: 143)

⑧ Takfeer ka masla Allah aur uske Rasool ﷺ ka haq hai, lihaaza kaafir who hai jise Allah aur uske Rasool kaafir qaraar de'n.

⑨ Jo shakhs kisi par kufr kar hukm lagana chaahe use chaahiye ke Allah par baghaer ilm baat kehne ke andesha ko malhooz-e-khaatir[323] rakhte hue us mein baarha ghaur-o-fikr karle, kyounke jis kisi insaan par kufr ka hukm lagaya jaae, us par shariyat-e-islamiya mein maujood murtad ke ahkaam ki tanfeez[324] zaroori ho jaati hai.

⑩ Takfeer ke masla mein Ahle Sunnat wal Jamaat ka mustanad Kitab-o-Sunnat aur ijma hain.

⑪ Ahle Sunnat wal Jamaat ke mukhaalif firqe ahwaal-o-maqaasid ke etebar se mukhtalif hain, chunache un mein se kuch kaafir hain, kuch faasiq, zaalim aur gumraah hain aur kuch khatakaar hain, jin ki maghfirat ka imkaan hai, is baat ki wazaahat Shaikh-ul-Islam Allama Ibne Taimiya, Imam Ibnul Qaiyyim aur Shaikh Abdur Rahman bin Nasir Saadi رحمهم الله ke saabiqa bayanaat se hoti hai.

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[321] T: (مَوانِع) Rukaawat paeda karne waali cheeze'n, mana karne aur rokne waali baate'n ya umoor [RKT]

[322] T: (مُعْتَدِل) Etedaal waala, seedha, darmiyaana, jis mein ifraat-o-tafreet na ho [RKT] T: (مُتَوَسِّط) Darmiyaani, beech mein waaqe [RKT]

[323] T: (مَلحُوظِ خاطِر رَكھنا) Tawajjo dena, khayaal karna [RKT]

[324] T: (تَنْفِيذ) (Kisi hukm ya qanoon ka) nifaaz, jaari karna [RKT]

⑫ Shariyat-e-Islamiya ahle qibla mein se kisi par bhi kufr ka hukm nahi lagaati, yaha'n tak ke use khol-khol kar bata diya jaae, daleel ke sath haq ki rehnumaai kardi jaae, wazaahat aur faasid aqlo'n mein ubharne wale shubhaat zaael kar diye jaae'n! Chunache agar uske baad bhi koi apne kufr-o-nifaaq par ba-dastoor musir (adaa) rahe, to us waqt uske liye kamiyaab ilaaj ki zaroorat padti hai aur wo shariyat-e-islamiya mein murtad ke ahkaam hain, usse tauba karwai jaaegi, agar tauba karle to theek, warna use kufr-o-irtidaad ki haalat mein qatl kar diya jaaega.

⑬ Daleel-o-burhaan ke saath haq ki maarifat aur ye ke saabiqa dalaael ki raushni mein najaat-yaafta jamat 'Ahle Sunnat wal Jamaat' hi hai aur unke alaawa jo firqe hain wo haq par nahi balke apne haalaat ke etebaar se hain, jaesa ke (Natija 11 mein) guzra.

Is baat ka ilm ke haq-o-baatil ke maabaen sateeza-kaari[325] hamesha se rahi hai, lekin Alhamdulillah ghalba-o-sarbulandi akheer mein haq hi ki hoti hai, raha baatil to wo mit jaata hai jabke haq saabit-o-paaedaar hota hai, kisi tarah nahi dagmagaata.

⑭ Mundarja zel alfaaz ke maabaen tameez-o-tafreeq: Kufr, nifaaq, fisq, zulm, shirk, bidat.

Kyounke in tamaam cheezo'n ki do-do (2-2) qisme'n hain:

❶ Akbar, jo millat-e-islamiya se khaarij kar deta hai aur uska murtakbi hamesha-hamesh ke liye mustahiq-e-jahannum ho jaata hai.

❷ Asghar, jo millat se khaarij nahi karta aur uska murtakib Allah ki mashiyyat-tale hota hai, agar wo chaahe to use bakhsh de aur ibtidaa-an use jannat mein daakhil kar de aur agar chaahe to use ek (1) muddat tak saza (azaab) de jise wohi jaanta hai, phir apni rahmat neez, apne itaa-at-guzaar sifarishiyo'n ki sifaarish se jahannum se nikaal kar jannat mein daakhil kar de.

[325] T: (سِتیزَہ کاری) Jung, ladaai, jungjooi, heated or angry dispute; noisy argument or controversy [RKT]

⑮ Sharai manhaj se inhiraaf ki khatarnaaki aur us par murattab hone waale ahkaam ki maarifat.

Ye chand baate’n thee’n, main Allah Tabaarak wa Ta’ala se dua-go hoo’n ke wo mere amal ko maqbool, khaalis apni raza ke liye nafa-bakhsh aur ba-barkat banaae, wohi uska maalik aur us par qaadir hai.

وصلى الله و سلم على نبينا محمد و على آله وأصحابه أجمعين.